

Synopsis Apocalyptica

Or, A Short Plain

EXPLICATION and APPLICATION

O F

DANIEL's Prophecy

AND OF

St. *JOHN's* Revelation,

In Concernt with It, and Consequential to It.

By *G. E. of C.*

Tracing in the Steps of the Admirable Lord *Napier* of
Merchiston.

Jeremiah XXVIII. 9.

*The Prophet which Prophesieth of Peace, when the word of the
Prophet shall come to pass, even shall the Prophet be known, that
the Lord hath truly sent him.*

Matthew X. 26.

There is nothing secret, but what shall be made manifest.

EDINBURGH,

Printed by *James Watson* in *Craig's Clois*, on the North-side
of the Cross. M. DCC. VIII.

James M. Smith

of A. B. Smith

EXHIBITION OF

MANUSCRIPTS

AND OF

ST. JOHN'S

In Accordance with the



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Trusting in the

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T O
The Right Honourable

L A D Y

MARGARET WEEMS,

Countess of *Northesk* and *Ethie*,

Baroness of *Rosehill* and *Lowr*;

This Little ESSAY on the Prophecies of
Daniel and *St. John*; are Humbly Offer'd,
by

Your Ladiship's

*Most Obedient Servant, and most
Affectionate Father,*

CROMERTY.

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The Right Honourable
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MARGARET WEEMS

Counsellors of Northesk and Etbie
Baronets of Roschill and Lowry;

This Little ESSAY on the Prophecies of
David and St John; are Humbly Offer'd
by

Your Obedient Son

Wm. O'Brien, Secretary, and
Affidavit Editor.

CROFT

MADAM,

IN this Branch of my *Apology* for Christianity, I presume, that my Reader, believes in God; and believes God, that He is Infinite in all Perfection; that there is but One, and who yet Exists in a Trinity Immanent, Eternal, Reciprocal and Co-equal in Acts: That all things are made by him, and for his Glory, (that being the chief End, as God is the chief good) that Man was Created perfect in his Kind; That by Nature he is a free rational Agent; and so might have persevered, in his Perfection; and yet, that by his free Will, he might fall; that he did fall; that there was no Power in him, to perform more to God; than Man, by, and for his Nature, and Benefits; were obliged to pay: And that therefore, he could not expiate any one Transgression, nor satisfy Infinite Wrath for any one Sin: That for any one Crime, he was for ever lost: That there was no Obligation on God's Mercy to withhold Wrath: That Redemption, and Recovery of Man, was Possible to the Omnipotent: That if there was no Redeemer, Wrath would have had no stop, which could hinder the Execution of Infinite Wrath; no, nor to delay it: Therefore this is a necessary Conclusion.

There was immediately on Man's fall, an actual Intercessor and Redeemer; freely interposed: That to know this, or who it was, or how; was impossible to be known by Reason; because it was an Occasion, and an Oeconomy, not suited to, nor consistent, with the State or Capacity, wherein Man was Created: And therefore,

what there was, and should be a Redeemer; who, how, and on what Terms or Conditions; was only to be known by Revelation.

I presume further, that the Reader believes the Bible to be the Oldest, and most Authentick Record in Matters of Fact; And indeed, the word of GOD, and the material Object of our Faith; and especially in what concerns Redemption and the Messiah; and for Demonstration of the Who, and How, of the Redeemer, and of the Conditions, and especially in Jesus Christ: And also believes, that it is a Record of Verifications, not falsified nor redargued: And it being an Instrument adduced and produced by the Adversaries and Oppugners of our Religion, and of our Faith in Him, therefore is to be received as evident and concludent Proof of what is clearly asserted in, and by these Records.

If this Record be true, as to Points of Fact, then the Miracles which did accompany it, and were given as Authoritative and Authentick Seals, to verify its Authority, should be believed. And if these Miracles be received as undoubtedly true in Point of Fact; then, since Miracles are Works, which being above Natural and Secondary Causes, can only be wrought by the Omnipotent, i.e. Infinite in all Perfection; and consequently Infinite in Veracity and Goodness, it is impossible that he would or could Admit to Seal any Falshood, for that were inconsistent, and impossible from Infinite Veracity and Goodness; which impossibility is not from Defect in Omnipotency, but from Inconsistency with the Essential Infinite Goodness, and Truth. And by demonstrative Proof, if the Records produced by the chief Adversaries of our Religion, be true, then the Matters of Fact, and particularly the Miracles wrought to attest the Veracity of what the Authors said, must also be true; and therefore, these Records (called the Bible)

Bible) must also be the infallible true Word of GOD, and Divine in all its Purpose and Design.

And since it is so, the Account of a Redeemer, or Saviour, the Prophecies of Him in all their Circumstances, and the Proofs arising from thence, must be received as Divine infallible Proofs of Truth.

But, tho' this be full and sufficient Proofs, of the Truths contained in the Bible; by the Series and Connexion of these Proofs; yet as a Dial, which sets it self, and demonstrates its Exactness; so, tho' there were no other; the very Prophecies of the Redeemer, or Messiah, contained in that Record; are Demonstrations evident, and Proofs uncontested, against the Learned Opposers of our Religion; as being preserved and kept alive, by the Enemies of Jesus Christ and of our Religion; and are certainly known, to have been foretold, and recorded, many Hundreds of Years before they came to pass; This, doth therefore prove, that they were Divine Prophecies, when they did come to pass; since none but God, i. e. One of Boundless and Infinite Knowledge, could foreknow or foretell future Events, which doth not depend on Necessar or Natural, but on Contingent, Accidental Causes; and such as depend on Innumerable Actions, Elections, and Waverings of Arbitrary Agents; and many of them, without Design to that End; but intended, and (by their Natures seemed) opposite to these Ends; such as Fond, Foolish, Malicious and Accidental Occasions, of Imprudent, or Worldly Wise Actors; One of them opposite to the Other, I say to foretell such Events, and to point them out so, in Prophecy, as to demonstrate the Truth of the Prophecy, in the Event: Such a Prediction, must be by a Deity, and an Over-Ruler of all Actions and Intentions. And when these Events do so come to pass, as to
fulfil

fulfil, what was so foretold; this doth at once, demonstrate the Record; the Prophecy, and the Proport of the Prophecy, to be Divine; and of, and from God. So that true Prophecy, is such an Argument of Divinity, that it is a Proposition and a Conclusion of Eternal Veracity; That as the Apostle asserting against the Jews, said; That the Christians have a surer Word of Prophecy, than what was urged with Probability against them; so I may humbly say, That we have Prophecy, the surest of all Proofs; to prove the Certainty of our Religion; and chiefly as to a Messiah: And that Jesus Christ is the Redeemer, promised, given and foretold, as the Sequels in some measure will evidence.

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ADVERTISEMENT.

ALBEIT I have my general and best Directions and Helps from the Lord Napier, on what I have write either on Daniel or St. John's Prophecies; yet in this I could not but differ from him; That he computes the End of Daniel's Seventy Weeks, to terminate on the Seventy first Year of the common Christian Æra: Whereas, by my Calculation, it terminates on the Year of our Saviour's Ascension; which was on the Thirty Sixth current Year of His Age; tho' in the Vulgar Æra it is compted at the 32d or 33d Year: And as at His Baptism, He was 29 Years of Age; so it is clear, by observing of the Evangelists, that He was at the 5 Passovers; and that He was Crucified the Day before the 6th Passover.

And, by the same Rule, the Year of the Destruction of Jerusalem, being the Seventy first of the Vulgar Æra, it should be in the 74th compleat, or 75th current. And with all Submission, I think that the Commencing of Daniel's 70 Weeks, from the 7th Year of Artaxerxes, or Darius Longimanus, is more consonant both to Scripture and Chronologie, than any other Commencement, which was the 291st of Nabon. Vide Page 33. on Daniel, and the 15th Year of Tiberius (the Year of our Saviour's Baptism) was the 776th, and 7 Months more, of Nabon. And that our Saviour was at Five Passovers, after His Baptism, and was Crucified on the Day before the last of these Passovers, which behoved to be a little after the 780th Year of Nabon. So the Interval betwixt our Saviour's Crucifixion, and Artaxerxes his Edict, is just 490 Years.

Merchiston struggling to extend the 70 Weeks to the Destruction of Jerusalem, will needs bring in 6 of St. John, his seven Seals, within that time: But this Computation of mine, evinces, that the Matter of the seven Seals, Rev. 6. Chap. is a distinct Prophecy. It doth indeed commence at the first Promulgation of the Eternal Gospel by our Saviours Baptism and six of the Seals are judiciously applyed by Napier to the interval of the 42 Year betwixt the Baptism and the Destruction of Jerusalem, and in the 7th doth

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thence the first of the 7 Trumpets; and from thence doth commence the beginning of their great Period, six of them comprehending the interval betwixt the Destruction of Jerusalem and the Last Day, and the 7th comprehending the Consummation, and what followed thereon.

For whether the Computation be according to the common Æra, or according to the true Æra of Christ, there will be still 42 years (which is the space of 6 Seals) between the Baptism and the Destruction of the Temple; for if the Baptism be on the 776 of Nabon: or 777, then the Destruction will fall on 818, or thereby.

Yet in the Treatise on the Revelation to evite Confusion, I went on in
Lord Napier's Hypothesis, but this my Difference from him, I desire may be
alike Read in the 25 Page of that Treatise from the eight Line thereof, and
in the 26 Page from the 25 Line thereof, thereby to adjust the Computations
of the wrong Era and true Era of our Saviour.

Divine Veracity is the Formal Cause or Object of Infallible Faith, for in that doth Faith ultimately resolve.

Divine Revelation is the Formal Cause or Object of the certain Knowledge, which we have of the Objects of Faith,

GOD cannot lie; nor set His Seal, to attest its Falseness.

WHEN a Revealer, affixes such a Seal, to confirm the Divinity of what is revealed; as no other than God can affix; then, what is so revealed, is certainly true; and the Revelation is certainly Divine: And a Prophecy of Future Things, which depends on contingent Causes, or on the Arbitrary Acts of a free Agent, is a Seal, such as none but God can affix, *Isaiah 48 Chap. 3, 4 & 5 Vers. 3. I have declared the former things from the beginning: And they went forth out of my mouth, and I shewed them, I did them suddenly, and they came to pass. Verse 4. Because I knew that thou art obstinate, and thy Neck is an Iron Sinew, and thy Brow Brass: Verse 5. I have even from the beginning declared it to thee, before it came to pass, I shewed it thee, &c. Dan. 2 & 11.*

And it is a rare thing that the King requireth, and there is none other that can shew it before the King, except the God whose dwelling is not with Flesh: Where such Knowledge is declared to be God's Property.

If the Discovery be of a Thing past, present, or to come; if it be a Promise; if it be a Threat; if it be a Command; they are respectively to be believed, rely'd on, and obey'd; if the Seal be affixed.

The verifying Seals, do either respect the present Time of the Revelation, such are Miracles, which do instantly prove the Authority to be from God: For that only is a true Miracle, which is contrary to Nature, or above it; and then, tho' the Revelation respect the Future, yet it is certainly to be believed and relyed on, *John 14 & 11. Believe me that I am in the Father, and the Father in me: Or else believe me for the very Works sake, because of the Divine Seal; for we should believe for the Works sake. Such were God's to Abraham, Gen. 15. & 16. And he believed in the Lord; and He counted it to him for Righteousness. Or it may respect the Future, and perhaps not be confirmed by a Miracle, and then the Event gives the full Confirmation. Jer. 28. & 9. The Prophet which prophesieth of Peace, when the Word of the Prophet shall come to pass, then shall the Prophet be known, that the Lord hath truly sent him. Ezek. 24. & 24. Thus Ezekiel is unto you a Sign: According to all he hath done, shall ye do. And when this cometh, ye shall know that I am the Lord God. John 14. & 29. And now I have told you before it come to pass, that when it is come to pass ye might believe. Things to come, may depend on Natural and Necessary Causes; and Creatures may know and foretell them.*

Or

Or they are meerly Casual Events, and in no necessary Series of Causes ; and such as depend on, or are produced by, Arbitrary Acts of free Agents, yea or their Thoughts : And then no Finite Creature can foreknow or foretell such Events ; as the forementioned Texts asserts.

Miracles are discerned by Sense, and are mostly Material Objects : Prophecies (until they come to pass) are Intellectual ; and remain in the Category of second Notions, till the Event.

When the Event, demonstrates the Prophecy ; the Prophecying constitutes a Divine Seal ; and evinces, that what directly depends upon that Prophecy, was God's Will and Command.

When either are true, they are certainly Divine ; but we may be more readily mistaken in the Matter of Miracle, than in the Events of Prophecies.

Prophecy is ordinarily vested in some Sacred dark Clouds, and retains some thing of these, until the Event clears all ; Prophecies are either *Enunciative* or *Symbolical* ; the Symbolical are ordinarily darkest, as consisting in *Types* or *Figures* ; and the Enunciative, are oft-times *Mystical* ; especially by Numbers, and Time, as to their *Periods*.

But one Figure, is almost generally owned ; viz. That, of signifying a Year, for a Day ; a Week for seven ; a Year of such Days, for 360 : And this Interpretation of such a Figure, is well grounded on Scripture, by constant Practice ; and especially, *Numbers* 14. and 34. *After the Number of the Days, in which ye searched the Land, even Forty Days, (each Day for a Year) shall ye bear your Iniquities, even Forty Years, &c. Ezek. 4. Chap. 5. and 6. V. 5. For I have laid upon the*

the Tears of their Iniquities, according to the Number of the Days, 390 Days. So shall thou bear the Iniquity of the House of Israel. Verse 6. And when thou hast accomplished them, ly again on thy Right-side, and thou shalt bear the Iniquity of the House of Judah forty Days: I have appointed thee each Day for a Year. And through all Daniel and St. John's Revelations.

In Numeration, we consider the Extremes and Intermediate Parts, sometimes both the Extremes, *viz. Terminus a quo*, and the *Terminus ad quem*, are comprehended in the *Quota*; so it is with the *Octavs*, and double *Octavs* in Musick, and the *Octavs* in Church Feasts: Sometimes both the Extremes are left out; as Lawyers do in Days of Citation, and other *Indiciæ legales*.

But the best Form of Numeration, is when one of the Terms, is join'd with the immediate, exclusive of the other Term to make up the *Quota*, and regularly the first Term or Extreme, is that which is included in the *Quota*: This is very considerable in the Sacred Computations; and especially with relation to Prophecies.

'Tis frequently said, that Fifty Years, makes a Jubilean Period; which is by the Numeration of both the Extremes; and is improper.

For understanding this Matter; Note, That the first Jubile mention'd in Scripture, was after the Jews possess'd the Promised Land; and then, they were commanded to Labour the Land for six Years; and the seventh Year, was a Sabbatical Year of Rest. Lev. 25. 3. 4. V. 3. Six Years thou shalt Sow thy Field, and Six Years thou shalt Prune thy Vineyard and gather in the Fruit thereof. Verse 4. But in the seventh Year shall be a Sabbath of Rest unto the Land; a Sabbath

unto the Lord: Thou shalt neither Sow thy Field, nor Prune thy Vineyard.

There was no use, for a Jubile Year, at their first entering into the Land; for there were neither Vendition, nor Mortgage, before that time; the Sabbatical Year, was sufficient for the first Jubile, and contain'd all its Duties and Performances; except the Releasers of Lands. And then, they were commanded to Number seven Sabbaths of Years; even seven times seven; making in all, 49 Years, *Lev. 25 and 8. And thou shalt Number, seven Sabbaths of Years unto thee; seven times seven Years; and the space of the seven Sabbaths of Years; and this, did make the first Jubilean Period: counting the first Sabbatical Year, for the first Year thereof; and that, included with the intermediate, made up 49 Years; so that the first Year of the next Period, was the 50th Year, and was the *Terminus ad quem*: which should not be counted in the *Quota*, of the past Jubilean Year; because it is the new Restouration of the Common Wealth: Tho' it be all one, as to the Purpose of constituting the *Quota* of the Periods.*

The first Day of the seventh Month, was to be a Sabbath for blowing of Trumpets, *Levit. 23 and 24. Speak unto the Children of Israel, saying, in the seventh Moneth, in the first Day of the Moneth, shall ye have a Sabbath, a Memorial of blowing of Trumpets; an holy Convocation.* And the Tenth Day of the said Moneth, was to be a holy Day, and a Sabbath; and on that Tenth Day of the seventh Month, the Jubile Trumpet was to Sound, *Chap. 25 and 9. Then shalt thou cause the Trumpet of the Jubile to sound, on the Tenth Day*

of the seventh Moneth, in the Day of Atonement, shall you make the Trumpet sound, throughout all your Land.

Nota, This was to be on the Year, which immediately succeeded the first 49 Years: So that this was indeed the 50 Year, counting the first sabbatical Year, with all the Intermediates, for the exact Period; but it was none of the 49 Years; which by GOD's Command, did constitute the Jubilean Period; for counting both the Extremes of the Jubilean Period, the Number is Fifty: But that is an improper Form of counting, tho' the *Jews* did much use it: But GOD did clear the exact Number of the Period to be 49 Years: Which does not want a Mystery; and by it, great Confusion is evited, as will appear, by what I am going to say. By counting 49. to every Jubile (which is the exact Number of Years, that is betwixt the Blowing of the Trumpet, on the Tenth Day of the Seventh Moneth of the Fifth Year) and this shows, that the 50 Year, is not to be counted in the same Period, with the first Year; else there would be two Jubiles in one Period.

Again, if there were 50 Years in a Jubilean Period, then every seventh Year; being a Sabbatical Year, there would two Years of Rest; sometimes fall together, which cannot appear to be GOD's Intention, since he provides expressly, for the Aliment of the Nation, for one year's Rest, lest Men and Beasts should want Food; but he hath no Provision for two Rests falling together, *Levit. 23 Chap.*

On Trial; we will find, that the Period of Forty Nine, will evite much Confusion, and will clear up many observable Things in the Prophetical Computations; for the Septenary Number will be found a great Standart in all the

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Prophecies and Myſtical Numbers in Scripture : *Vid. Deut.* 15. and 1. and 12. Chap. 16. 4. and 9. Chap. 18. Verſ. 15. and 18.

And likewise by counting Forty Nine, which is ſeven times ſeven ; for the Jubile, every Jubile Year muſt fall on a Sabbatical Year, and ſo evite the Inconvenience of two Reſt-Years falling together.

And it is very obſervable, that Jubiles of this Number, are found to be the Standart and Rule, for commenſurating all the greater and more notable Periods ; and one of ſeven hath readily the more Sacred Character : For as ſeven Days make a Week, and God hallowed the ſeventh, becauſe on it He did reſt from the Creation, ſo the Chriſtian Sabbath is on the firſt Day of the ſeventh, becauſe on it, the Reſurrection of *Chriſt* perfected the Redemption ; the Feaſt of unleavened Bread, *Levit.* 23. and 6. ſeven Days they muſt eat it, and the ſeventh or laſt was Holy. So there are three notable Sabbaths of Divine Inſtitution : Seven Days of the Creation ſeven Weeks : *i. e.* forty nine Days for a Pentecoſt : and ſeven times ſeven Weeks for a Jubile.

So ſeven Sabbaths, *i. e.* 49 Days, was the Feaſt of *Pentecoſt* ; and each ſeventh Year was a Sabbatical Year : And ſeven Sabbatical Years, *i. e.* 49 Years, made a Jubile.

Very Learn'd Men do think, the Period betwixt the Creation, and the firſt Year of Jubile, after the *Iſraelites* did poſſeſs the Land (which was 49 Years after the firſt Sabbatical Year, kept by the *Jews* in *Canaan*) I ſay, that many Learn'd Men do think, that the ſaid Period was cominenſurate by Jubiles ; and *Napier* did promiſe to prove it from *Scaliger's* Grounds, As the Eastern Nations did
look

look on Seven as a Mystical Number, so did the *Romans* and Western; on the *Decad* or Ten; and some mix both: And 'tis apparent, that from the *Exod* to the first Day of Jubile, held in *Canaan*, was a Jubile, viz. Fourty Years in the Wilderness: and nine from that, to the first Jubilee.

But whatever be in this, 'tis clear from Scripture, That God commands the Observance of Periods ordinarily, by septenary Computations, and especially of the ordinary Jubile. And from the 26th of *Levit*. 33. 34. and 35. Verses, God's Threatnings have a Relation to these Jubilean and Sabbatical Computations; and that if the People of *Israel*, should neglect these Years of Rest; He threatens, that he will draw out a Sword after them, and their Land should be Desolate, and that they should remain in their Enemy's hand, 70 Years; that the Land of *Canaan* might enjoy its Rest; which they had not given it, V. 34 and 35.

From the Dedication of the Temple, to the end of the Babylonish Captivity, we find not in Scripture, that *Israel* observed their Sabbatical years, for which Sin, the Prophet *Jerem*. did Prophetically tell them, that *Nebuchadnezzar* should make their Land Desolate for the space of 70 years: *Jerem*. 25. V. 9. to the 14. Chap. 29 and 10. which is especially marked in Scripture, when it was fulfilled as 2. *Cbron*. 36 and 21.

There is such variation in the Computation of years, as renders it troublesome to adjust them, especially in a little Pamphlet, as this is, for sometimes, Computations are made by the *Julian Era*, sometimes by *Ptolomy*, and sometimes by the *Hebrew* Number, of 360 Days, and some, have been at great Travel, in this Matter; especially *Scaliger*, *Napier*,
and

and *Floyd*, present Bishop of *Worcester*: And comes to, or near to, seventy Years, even by the ordinar Calcul.

And the Non-observance, of these Sabbatical Years, being a notorious Breach of God's Command; according to *Jeremiah's* Prophecy; *Nebuchadnezer* led them captive, and detain'd them, until the Land, kept the Number of the Sabbatical Years, which were neglected, and fulfilled the Number of threescore ten Years: 2. *Chron.* 36. & 21. So that this 490 may well be named the Great Jubile.

For no *Christian*, I hope, will doubt that *Daniel's* 70 Weeks, from the giving out the Command to build *Jerusalem*, into *Messiah* the Prince, and that the Sacrifice and Oblation should cease, was 70 Weeks or 490 Years, which is the Period of another great Jubile.

And, (as shall be observ'd in what I am to say hereafter) that Judicious Historiographers, observe, that 490 Years, is *fatalis Periodus Imperiorum*: And as the *Jews* in their Books affirm, that there are seven Great Angels in Heaven, each of which, governs the World for 490 Years (and 245 Years, which is the just half of 490, and is five ordinar Jubiles) is also a very notable Period: And that there are notable Events, remarkable in these Periods: And that, the noticing hereof, will be very useful, in explicating of Prophecies, and consequently for confirming the Veracity of the Christian Religion.

It is also observable, that the Sacred Prophecies are most frequently redoubled, either under different Enunciations, or different Symbols or Figures: So the miraculous Fire, which kindled *Abraham's* Sacrifice, consisted of a smoaking Furnace, and of a burning Lamp, so were *Joseph's* Prophe-

and Dreams, doubled *Gen. 37. Chap.* So were *Pharaoh's* Dreams of the Kine and Ears of Corn, so were the Visions of *Jeremiah's* Almond-Rod, and Seething-Pot, *Chap. 1.* So were several of the Prophecies, in the Books of *Daniel* and the *Revelation*: Such is the Repetition relating to the *Persian* and *Grecian* Monarchies, in new Figures, yet to the same Purpose with the former, but with further Explications: So that one Figure serves to explicate the other; and from the 30th Verse of that Chapter, is a Repetition relating to the *Roman* Monarchy; and in the 12th Chapter, which tends to the universal Conclusion; the Figures denoting the Time, are also doubled, first in a Time, a Time and half a Time, and then in 1335 Years.

It is very remarkable, that God doth frequently afford Verifications, of remote Prophecies, by intermixing some things by the by, which have more approximate Events, than the more remote Design; by whose Events, the present Age, and the Intermediate, before the Events, may be perswaded of the Truth and Divinity of the main Prophecy: As here, in this Prophecy of *Daniel's*, 'tis intended principally, to point out the *Messiah*, when He comes; and to demonstrate His Person and Office, by foretelling it, 490 Years before it came to pass: And the clearness of Events, being the fullest Proof of the Truth and Divinity of a Prophecy, and obligeth People to believe it, when it came to pass; so these intermixt Prophecies coming sooner to pass, do likewise oblige the then present Age, and the Intermediate, to believe that Prophecy and the Prophets. Thus the Prophecy of the 70 Years Captivity, being a particular Matter, which should have its Event, in a shorter Time;

is a confirming Seal to the other far-off Prophecy: For as before the Captivity, Prophets did foretell, that it should endure but 70 Years; which the People then alive, did know to be a certain and fulfilled Truth: So the 70 Years being past, God sends *Daniel* to prophecy such Things, as should ascertain the *Messiah*, and demonstrate his Person; and this, Prophefied, 490 Years, before it came to pass: And having shewed, that *Daniel* was an Inspired Person, by his Opening and Interpreting two notable Dreams, which the Magicians could not: The like is to be observed on the Prophecy of the first seven Weeks of *Daniel's* seventy; for no doubt, many did live to see it fulfilled: Which should confirm them in believing the remoter Prophecy of the 70 Weeks.

You must alwise remember, that there are different *Eras*, and other Rules, in Chronology; and 'tis a very remarkable Providence of God, that by the Fruits of very Learn'd Endeavours of some great Men, they are so easily reduced, to agree in the Prophefied Events.

We must remember, that although many Prophecies are precisely calculate to exact Times, yet all are not; which may be easily observed in the Tenors of the particular Prophecies.

Another General, is, That oft-times, the Prophecies, do at once connote some present Things, or which are to follow very shortly, and at the same time, and under the same Figures and Symbols, intend a greater and more remote Matter: As also, that sometimes several Prophets, and sometimes the same Prophets, at different Times, do Prophecy to one and the same Intent: But then, the latter Prophecies are the most clear, and more particular; and

Further, that in the same Discourse or Prophetick System, there are contain'd some things Historical, and some things Didactical or Doctrinal, mix'd with what is Prophetical: And sometimes, the Prophecy levels at once, at the Literal, as well as at the Mystical Sense, and both under Symbols and Figures.

Such were the Brazen Serpent, and Sacrifices in the Symbolick kind: And such were many of *David's* Hymns, the Songs of *Solomon*, and some were also foretold in Precepts and Figurative Laws.

And indeed, in some Sense, the whole Oeconomies of sacrificing Expiations, and likewise the Oeconomy of the *Jewish* Law, was a Complex Prophecy of the Temporary and Eternal Oeconomy, in the *Messiah's* Kingdom.

But much of our Faith, depending on Prophecies; and that exact Chronology, serves to rational Confirmations of our Faith, and convincing Demonstrations of the Truth, and consequently of the Divinity of the Prophecies; it makes our studious Inquiry in these Truths; of great Importance in Religion, both to defend the Truth, and to impugn Hereticks and Jews; and to enable us to be ready to give a Reason of our Faith.

And therefore, take in good part this Endeavour, tho' weak, which is offered with Submission to greater Authors, and clearer Discoveries; and is gathered (I think) from the surest Rules.

I shall offer but some Prophecies, and some notable Chronologies, and as shortly as the Matter will allow.

In the Scriptures there is an observable Care taken of Chronology, the great *Verifier* of History, but chiefly of Prophecy:
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The first is made from the Creation to the Flood: The next from the Flood to *Abraham's* Departure from *Haran*, which was the 75 Year of his Age; and sometime after GOD calling him from the Land *Ur*, at which time, he made a Covenant with *Abraham*, and foretold a Determination of a certain Number of Years, wherein He and his *Posterity* should be as *Pilgrimes* and *Strangers* in Foreign Lands; but, in very good ones, and should be oft-times under Oppression, but should multiply and increase, and become a *Great People*: And should at last, possess most Fertile Countries, and parts of these Lands, wherein they were *Pilgrimes*, and that in his Generation; all Nations should be Bless'd.

And as to the Period before the Flood, *Satan* who is the Author of Confusion, did draw the greatest part of the World, into Idolatry, and into such Suggestions, as conduced best to that End; he procured several and different Computations in Chronology, thereby to impose Falshoods, especially as to the Implements of Prophecies: And likewise to be Grounds for affirming Falshoods against clear Truths by *Achronologies*, to make the Contests for different Times, to be a *Medium* to gainstand the Truth; whilst they Argue from their false Falsifying *Epochs*, and dubious *Eras*.

But the Wise GOD, in His Providence, hath given and preserved our Holy Scripture, as a Standard of Light, to dispel these Clouds: Sometimes, the Prophecies are indefinite as to time, tho' positive on the Matter: Such was the first *Great Promise* and *Prophecy*, when GOD promised a *Redeemer* and a *Redemption*, Gen. 3. and 15.

The Oeconomy of *Religion* changing by the *Fall*, from *Natural Self-evident Reason*; to *Faith*, and sometimes in Mystical

Divine Revelation, GOD in His deep *Wisdom*, fitted the Object of Belief, to be the Exercise for true Penitent Believers, to whom only, the Fruits of Faith were promised; and in them to give such clear Views, as were sufficient to Convert and Illuminate the Penitent, and to Convince and Condemn these who are not!

In the Ante-diluvian Period, when *Satan's* Kingdom was most Catholick, then were they in greatest Varieties and Contrarieties of *Æras*, *Epochs*, and *Computations*, and were such as tended to make Chronology a Jest, rather than a Study: And for the Recreation, I have added a short Table of these Contrarieties at the end of this Essay, as I have it from the Learn'd and Industrious *Marsban*.

But the grand Prophecy of the *Messiah* being absolute in its Tenor, it is marked with one Character of the *Redeemer's* Person, viz. *That He should come of the Woman's Seed*, and altogether indefinite as to the Time: And the Devil's Designs, and Mens Machinations, had little effect as to the Matter of Man's Salvation, or to the Great Concern, viz. Of our Redemption, in Miscounts of that Period.

Yet that Truth, and Authentick Order, might be preserved without Interruption, the Scripture hath such Characters on the Times and Rule of Computation, viz. The Birth of each Person, that albeit the number of the Years of the whole Lives, might be Mistold, either by Ignorance, Falshood or Malice, and likewise the Number of Years of Lives, at that time might give many Causes of Mistake, and Misreport: But the time of Birth, is a Character not readily forgot; and the Periods of Births was so short, and known

known to so many, that they could not admit of Falsehoods, without discovering them.

And in this Period, the particular Prophecy of the *Deluge*; was foretold, but a few Years before it came to pass; so that these who heard the Prophecy, saw it fulfill'd.

As to the Periods after the Flood, the Differences amongst Chronologists, are not so extravagantly different as in these before the Flood; the Design of this little Essay, is not to prove, that the *Bible* is a more Authentick Record than any other in the World beside: For that, I take as agreed to, by those to whom I write, and the Computation of Times bygone, by its Nature, depending upon Authority, what Scripture clearly asserts, is not to be rejected upon any other Human Authority; but in place of examining Scriptural Assertions, by other Rules, we should reduce other Rules to the Scripture as to a Standard.

And consequently, when a Prophecy is dark, as to its Epochs and Terms, at which it should begin; then, when the Matter is clear, and the Things Prophesied, come evidently to pass; we should expone, and search out for these Circumstances (particularly as to Time) by searching backward, to find out what Epoch will accord with that Event: For it cannot but be concluded as certain, that he who knew and could Prophecy such Events, long before they existed; much more easily could he discern the time when, and the Commencement of that Time: And it is an absurd Partiality, in favour of Error, and indeed a pertinacious Contending for it, to attribute more Authority to other Asserters, tho' they were numerous, and in Combination against the Testimony of one, who had such a Seal to his
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Testimony, as was Prophecying Things, which were to come to pass accordingly.

It may be said, that the Computation of Time, doth not depend upon Authority, but may be made out by Astronomical Computations, by Eclipses and other Notable Characters, which are proper to particular Times: But when the very Computations are conjectural; when the Hypothesis of the Motion of the Coelestial Bodies, are not only conjectural, but the very Systems, which were the Rules in those Ancient Days, are now cast off, as false; when the Matters of Fact, and the Truth of the alledged Synchronisms, are subject to so many Mistakes, by Falshood in the Reporters, by falsifying of the first Reports by Errors in *Calculo*, and many more, that upon any, or all of these, we should deny or contravert the Authority of a true Prophet; and either Redargue or contradict his Assertion as to Circumstantials, when we find him True, as to the Material Matters of Fact, is unaccountable perverseness.

I shall here give one or two Examples to evince the Reasonableness of what I Advance.

In numbering of that Period, which was betwixt the Promise made to *Abraham* by GOD, when he call'd him from his Country, and his Friends to the *Exod* from *Ægypt*, it is twice told in the Scripture, that the number of that Period was 430 Years. Very many Chronologers do begin that Account from *Jacob's* going down to *Ægypt*, and so will force 210 Years, to be 430, by several Strange Invention: For they will have the Number Prophefied, to relate only to the *Ægyptian* Captivity and Servitude, and will apply the Number to that Matter only: And yet the whole
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Number of Years, that they remained in *Aegypt*, was but 210 Years; and in a good Number of these Years they were neither Captive, nor Servants, but Carrest both by King and People, above all others, and the best part of *Aegypt* gitted to them.

Whereas the thing foretold by GOD, was, that they should be for many Years, as Pilgrims and Strangers, and Sojourners in Lands, that were not their own: And for many of these Years, they should be Opprest and Afflicted; and in some places of Scripture, the Number of the Years of their Sojourning, is foretold to be 430; in other Places, that the Number of the Years of their Oppression, should be 400 Years.

Now it is certain, that according to Prophecy, the People of *Israel* descended from *Abraham*, were Sojourners, and as Strangers, living and residing in Lands, which were not their own, and for many Years were Opprest; tho not in all the time of their Sojourning: But since there was a Prophecy of so many contingent and considerable Events, which depended upon so many Contingent Causes, and which were fulfill'd so many Years thereafter; the Prophecy hath an undoubted Divine Character; and to think, that the Divinity who Prophefied it, should not know the Times as well as the Things, is an unreasonable, as well as an incongruous Thought.

And therefore it is Consonant to Faith, and to Reason also, to Conclude, that the time of *Abraham's* Call from his own Country, to the time of the *Exod*, and Delivery from *Aegypt's* Slavery, was 430 Years, and that the Time meant by GOD and His Epoch, did then begin; and that at the

End of 430 Years, from that time, was the Year foretold.

In the next place, some will have the Account of the 430 Years, to commence at the time, when *Abraham* came out from *Haran*, which is another Mistake : For all the particular Computations in that Period, tho' expressly founded on Scripture, fall short by 5 Years of 430, as will appear by the Calcul subjoin'd.

For from that to the *Exod*, is exactly 430 Years; and having stayed 5 Years at *Haran*, he was 75 when he went from *Charran*, and so forth, as will appear in the Scheme.

In like manner, when the two Extremes in Numeration are found out in Consonance to the Prophecy, then any particular of the Intermediates, if there be any apparent Difficulty therein, it must be adjusted so, as to be consistent with the whole, and with the Prophecy; for the Authority of the Prophecy, when the Matter comes to pass, should justly over-rule, according to that of the Prophet *Jerem.* 28 and 9. *When the word of the Prophet shall come to pass, then shall the Prophet be known, that the Lord hath truly sent him.* And 24 of *Ezek.* and 24. *And when this cometh (viz. The Prophecy) Ye shall know that I am the Lord God.* *John* 14 and 29, *And now I have told you before it come to pass, that when it is come to pass, ye may believe;* and 13 and 19, by which places, it is evident, that GOD looks upon the fulfilling of a Prophecy, as a positive Demonstration of its being of Divine Veracity : And therefore, the Circumstances and Accidents, cannot be doubted, when they are Consonant to the Matter of the Prophecy; As for instance, In all the particular Computations, which make up the Numbers from

from *Abraham's* going from *Ur* to the *Exod* from *Aegypt*, or giving of the Law ; there is not one, which is not expressly Grounded on Scripture, except the Distance betwixt *Joseph's* Death and *Moses's* Birth.

But all the rest of the particular Computations, being founded on express Scripture, and all these which are express, making up the Number of 430, wanting 91 ; therefore we are obliged to conclude, that the time betwixt *Joseph's* Death and *Moses's* Birth, was the said 91 Years : And this is a Demonstration so certain, that this must be true, else the Scripture wrong ; which is a Demonstration *ab absurdo*, against both Jews and Christians. But both *Josephus*, and the Vulgar Opinion, do concur in that Number of 91 Years.

These things will appear more fully, in particular Schemes of the several Periods.

In the next Period from the *Exod*, to the founding of *Solomon's* Temple, there is such another Occurrent, *viz.* The Duration of *Josuah's* Government ; which is not express particularly in the Scripture, for ought I know : But the total of that Duration, being express, and likewise all the other Numbers, which make up that Total, being express in Scripture, wanting only 17 Years, or thereby : We are to conclude, That the Duration being express, and likewise all the other Numbers, which make up that Total, being express in Scripture, wanting only 17 years, or thereby ; we are bound to conclude, that the Duration of *Josuah's* Government, was that Number which was not express, *ut supra* in the case of *Moses's* Birth.

It is likewise to be noticed, and remembred, that in all the Periods, Computations are generally made, by whole and compleat Years ; whereas the Denomination is oft-times given to a part of the Year, in place of the Whole ; sometimes to a few Months in the beginning of the Year ; and sometimes to a little part in the End, which hath occasioned much cavilling.

We are much obliged to those Learn'd Men, who both discover these Grounds of Mistakes, and do likewise learnedly and elaborately, lead us out of these *Labyrinths*, and discover all the Errors, whereinto Men were drawn by these Inadvertances ; of late, the Learn'd Doctor *Floyd* Bishop of *Worcester*, hath expedie a consummate Work to this purpose : And the great and Learn'd *Scaliger*, did erect a perpetual Monument to his Glory, by his Learning, Per-spicacity and Industry ; in his admirable Work, *De Emendatione Temporum* : But I do regrave that both of them did forget to mention the Name of our wonderful Lord *Napier* of *Merchiston*, who made the first Key, which unlock'd the whole System of Prophecies : And whereas the full Demonstration of Prophecies before his time, did chiefly, if not altogether, depend upon the Event, for their full Interpretation ; and were only known *ex parte post* : He learnedly discovered a Scientifick Method, for interpreting of them, *A parte ante* ; a Work, which indeed did look like an Effect of Revelation, rather than of Study : And he himself Modestly and Piously, does attribute more to the first, than to the last ; it was said of him, that Mathematicks did stand upon one Leg, until *Merchiston* did furnish it with another ; and so it may be also said of him, in the Matter
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of Expounding the Prophets: The littleness of the Volume, the Unpoliteness of the Impressions, and the Remoteness of the Country, where he lived, did give too great Invitations, to these others, to assume the Glory of so great a Production; but the Editions, which are yet extant, of his little Book: being long anterior to their Thoughts, on the Subject, and more sublime, than what any other hath as yet reached to; doth in Justice require from the Learn'd World, a Restitution to his Rights and Property, of being the best, and in many great Points, the first of all the Learned Writers on that Mystical Subject: And whoever doubts of the Justice of this Plea, let them read his Book, if they understand; I presume they will readily give their Assent to the Judgment.

I have neither Abilities, nor Design, to set down new Systems of Chronology, nor to advance Novelty, but to hold, to what is discovered, by these foremention'd Great Men; and offer my little Opinion, where they evidently inveigle themselves; not so much, by Errors in their Principles; as by misapplying their Discoveries; and in not so wholly relying, on what might be searched for, in Scripture.

But I shall adventure to expose what I know; for my own and my Friends Confirmation, of the Scripture Chronological Computation; and of the Key offer'd thereby, to illustrate from Prophecy, the Divine Certainty of Scripture Prophecies; and for overturning, the Heterodox Applications of the Jews; and the Blasphemous Mockings of Atheists and Deists.

A short Essay on Scripture Chronology, with a chief Relation to Prophecy.

B Y express Scripture <i>Genesis</i> 5. to the Birth of <i>Noah</i> ,	1056	Years
It. From <i>Noah's</i> Birth to his entering to the Ark	600	
	Inde 1656	

The Flood did take up the Space of	1
From the Flood to <i>Arphaxad</i> , <i>Gen.</i> 11. V. 10.	2
By the Computation from <i>Arphaxad's</i> to the Birth of	
<i>Abraham</i> , <i>Genesis</i> 11.	290
From his Birth to his Departure from <i>Ur</i> .	70
And from the Birth of <i>Abraham</i> to his going out of	
<i>Haran</i> , <i>Genesis</i> 12. and 4.	75

Nota. That there is a Vulgar Error crept in amongst Chronologists, as if the Promises made by God to *Abraham*, were made to him at the Time, when he went out of *Haran*: Which must be a Mistake, because *Moses* tells in the 2d of *Exodus*, That the People of *Israel*, i. e. the Jewish People, descended of *Abraham*, should be Sojourners, for 430 Years before they came out of *Egypt*, *Exod.* 12. and 40. Observe carefully, that it is not said in that Place, by *Moses*, That the Children of *Israel* did dwell or sojourn 430 Years in *Egypt*; no, he only says, That the Children of *Israel*, who did dwell in *Egypt*, (which is only a Demonstrative of that People) which People, he says, were a sojourning People, for 430 Years.

Now

Now, the *Israelites* were so far from being 430 Years In-dwellers in *Egypt*, that they did not dwell in *Egypt* above 210 Years, which is thus proved.

Joseph was 30 Years old when he expounded *Pharaoh's* Dream, *Gen.* 41. and 46. he was immediately declared Governor, and the 7th Year of Plenty, and two Years also of the Famine, were then past, *Gen.* 45. and 11. So that *Joseph* was then, 39 Years old; and in that Year did his Father *Jacob* and his Children come down to *Egypt*.

Joseph lived 110 Years; and being 39 when the Children of *Israel* came to *Egypt*, betwixt that time and his Death, was 71 Years.

From *Joseph's* Death to *Moses's* Birth, 59 Years, and *Moses* lived 120 Years, whereof 40 in the Wilderness: Therefore he behoved to be 80 at the *Exod* of the People from *Egypt*; all which Years, being joined together, from the coming down of *Jacob*, to *Joseph's* Death, 71 Years, to *Moses's* Birth 59 Years, and to the *Exod* 80, is in all but 210.

By what is said, it appears, that the Prophecy of the *Israelites*, being 430 Years Sojourners, doth not relate to their Abode in *Egypt* only; that being a Part of the Period: And yet it must be certainly true, that they behoved to be Sojourners 430 Years, because so it is written *Gen.* 12. & 40.

But the Apostle, in the 3d of the *Galatians*, doth plainly declare, the whole Space of that Period, with the *Terminus a quo*, and the *Terminus ad quem*, *V.* 17. viz. From the Promise made to *Abraham*, to the giving out of the Law at *Sinai*, which the Apostle determines to be 430 Years.

And so the People, who did sojourn in *Egypt*, and were there 210 Years, were Sojourners 220 Years before they went

30
939
71

went down to *Egypt*, and that in a Land wherein they were Strangers, and under several Troubles and Persecutions.

The 430 Years of Sojourning, as it did not begin when *Jacob* went down to *Egypt*; so neither did it begin when *Abraham* departed from *Haran*. For from *Abraham*'s going out of *Haran*, to the Birth of *Isaac*, *Gen.* 21. and 5. there were of Years.

To the Birth of *Jacob*, *Gen.* 25. and 25.

From the Birth of *Jacob* to his Descent to *Egypt*, *Gen.*

47. and 9.

Inde from *Abraham*'s departing from *Haran* to *Jacob*'s to *Egypt*.

From *Jacob*'s Descent to the *Exod.*

Inde in all 430, which wants 5 Years of 430, mention'd both by *Moses* and *Paul*. Therefore it is certain, that the Original Promise, made by God to *Abraham*, was when he departed from *Ur* of the *Chaldees*, *Gen.* 11. and 31. And in the beginning of the 12. Chapter, it is said, in the preterite time, that God had said to *Abraham*, *Get thee out of thy Country, and from thy Kindred, and go into a Land that I will shew thee.*

All do agree, that this was the Land of *Canaan*: But *Abraham* did dwell a while at *Haran*; for 'tis said, Chap. 11. and 31. that he dwelt there; but he had come out of his Country and from his Father's Kindred, when he came from *Ur*: And God himself, Chap. 15. and 7. begins the Computation of *Abraham*'s Sojourning, from the time he call'd him from the Land of *Ur*: And *Nebemiah* 9. and 7. He resumes the History of the Children of *Israel*'s Sojourning, at *Abraham*'s coming out of *Ur*: And tells, that it was, then, that

that God made the Covenant with *Abraham*. And *Acts* 7. *St. Stephen* tells, that God called *Abraham* to get out of his Country, and from his Kindred : And says expresly, That the Call of *Abraham*, was when he was in *Mesopotamia*, before he dwelt in *Charran*; and that *Abraham* did obey, and came first to *Charran*, and stayed there, till his Father died: So that the beginning of *Abraham's* turning a Sojourner, was from his coming out of *Ur*, and before *Abraham* came to the Age of 75 years. For from the time that he left *Ur*, he was a Sojourner even tho' he was in the Land of Promise, for he was in a Strange Country dwelling in Tabernacles.

From whence we not only may, but must conclude, that the 430 years, did begin, when *Abraham* came from *Ur*: And that the time, that he stayed there, was 5 years: Which add to the 225 years above-computed, makes up the compleat Period of the Sojourning 430 years.

And *Epiphanius*, in *Ant. Chrono.* makes up this 5th year, by adding it to the 210 of *Israel's* being in *Egypt*: But, Scripture Chronology will not bear, that, as the Schemes do Evince.

Thus we see, that as it was Prophefied, that the Seed of *Abraham's* Pilgrimage, should continue for 430 years, so it was fulfilled.

Cavillers, may say, that other Places of Scripture, only mention 400 years. But is is Answered, That since two places do expresly mention 430 to Point the time exactly, it seem'd not necessar to expres the exact and nice Number, upon all occasions: For it's ordinar in these Cases, to expres it, by a round Number, without mention of Fractions. 2^{do}. There is no Contradiction, no nor Opposition, in
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the two Accounts; for the one Number comprehends the other. 3tio. The Pilgrimage and Sojourning, was 430 years; and it is very like, that in 30 of them, the People might be freed of Oppression, Tyranny and Servitude; for when the 430 years, are mention'd, as in the 12 of *Exod.* & 40 v. There is only Sojourning mention'd: And so *Galat.* 3 and 17. but the Places which mention only 400 years, do speak of Affliction and Servitude, as *Gen.* 15 Chap. and 13 ver. and *Acts* 7 and 6. So that the Scripture Computation, stands most exactly true.

The next Period, from the *Exod.* to the Foundation of *Solomon's* Temple, which comprehends the Number of 479 years compleat, and entered into the 480. Which is proved from *I. Kings* 6 and 1. being the 4th of *Solomon's* Reign about its beginning, the Proof is full, and likewise the Detail of the particular duration of the Governments doth confirm it. for the particulars of every Government is expressly verified in Scripture excepting *Joshua's*.

Under *Moses* in the Wilderness.

<i>Deut.</i> 34 and 7.	40	<i>Abdon</i> , Judges 12 and 14.	8
<i>Joshua</i> .	17	<i>Samson</i> , Judges 16 and 31.	20
<i>Othoniel</i> , Judges 3 and 11.	40	<i>Eli</i> , 1 Sam. 4 and 18.	40
<i>Ehud</i> , Judges 3 and 30.	80	<i>Samuel & Saul</i> , Acts 13 & 21.	40
<i>Deborah</i> , Judges 5 and 31.	40	<i>David</i> , 1 Kings 2 and 11.	40
<i>Gideon</i> , Judges 8 and 28.	40	<i>Solomon</i> did lay the Foundation	
<i>Abimelech</i> , Judges 9 and 22.	3	of the Temple in the 4 Year	
<i>Tola</i> , Judges 10 and 2.	23	of his Reign, after 3 were	4
<i>Jair</i> , Judges 10 and 3.	22	expired and some Months of	
<i>Jephtha</i> , Judges 12 and 7.	6	his 4th Year.	
<i>Ibzan</i> , Judges 12 and 8.	7		
<i>Elan</i> , Judges 12 and 11.	10		

480
The

The Fourth Period on Scripture Proof, is from the founding of the Temple, till the Captivity of *Zedekiah*, and contains 428 years, or 427 compleat years and several Months current in the 228.

After *Solomon's* 3d year, and in the beginning of his 4th he laid its Foundation: So after he having Reigned 40 years to the end of his Reign, 1 *Kings* 11 and 42. 37

Rehoboam, 1 *Kings* 14 and 21. 17 *Manasseh*, 2 *Kings* 21 and 1. 54

Abijah, 1 *Kings* 15 and 2. 3 *Ammon*, 2 *Kings* 21 and 19. 2

Asa, 1 *Kings* 15 and 10. 41 *Josiah*, 2 *Kings* 22 and 1. 31

Jehosaphat, 1. *Kings* 22. & 42. 25 *Jehoahaz*, 2 *Kings* 23 and 31. 3 Months

Joram, 2 *Kings* 16 and 17. 8 *Jehoiakim*, 2 *Kings* 23 and 36. 11

Achaziah, 2 *Kings* 8 and 26. 1 *Jehoiachim*, 2 *Kings* 24 and 8. 3 Months

Atthaliah, 2 *Kings* 11 and 3. 6 *Zedekiah* with *Joa's* & *Jehoiachim's*

Jehoash, 2 *Kings* 12 and 1. 40 odd Months. 10

Amaziah, 2 *Kings* 14 and 2. 29 But several others wanted Months.

Azariah, 2 *Kings* 15 and 2. 52

Jotham, 2 *Kings* 15 and 33. 16

Achaz, 2 *Kings* 16 and 2. 16

Hezekiah, 2 *Kings* 18 and 2. 29

So compleat 428 6 Months

Many do make Accounts of the 70 Years Captivity, prophesied by *Jeremiah*, to begin at *Jehoiachim's* Captivity, which seems to be a Mistake; for the Prophecy of the 70 Years relates to the Devastation of the City of *Jerusalem*, and the Ruine of the Temple; which was in the 10th or 11th Year of *Zedekiah*, 11 Years after *Jehoiachim's* Death: This appears from the 25th of *Jerem.* and from the 9th of *Daniel*, and *Zechariah* 1. and 12. 2 *Chron.* 36. 17. and 18. &c.

Now this Devastation, and Destruction of the Temple, did begin in the 19th Year of *Nebuchadnezzar*, *Jerem.* 52. and 12. From that time, the 70 Years doth commence, from these Scriptures, and from this infallible Ground, viz.

That the first Year of *Cyrus*, was the Year of the *Jews*-Delivery; and therefore we must seek back, to find the first of the 70 Years: For who in Reason can doubt, that the Spirit who foretold a thing, which did so exactly come to pass, could not mistake the Time, wherein it came to pass; and this Rule is more certain, and more to be relyed on, than any other Rule of Computation, that can be desired: For the Foretelling of the Destruction, which was a Matter so contingent; and also the Foretelling a Deliverance from that Devastation, and the Person, who should be the Instrument of that Deliverance, doth demonstrate, that it was Prophefied by a Divine Spirit; and consequently, none can doubt, but it was certainly to fall out 70 Years after the Desolation.

But by God's Providence, the Computation made by Humane Rules, concur exactly hereto: For the 19th Year of *Nebuchadnezzar*, was the 141st of *Nabonassar*: And the first Year of *Cyrus*, was the 211th of *Nabonassar*; and the Difference was exactly 70 years; and consequently the 70 years of Affliction, which did terminate in the first year of *Cyrus*, must commence, on the compleat tenth year, or on the beginning of the eleventh year of *Zedekiah*; and not at *Jehoiachin's* Imprisonment: For that was in the 131st year of *Nabonassar*, and the Distance betwixt that, and the first year of *Cyrus*, which (as said is) was on the 211th year of *Nabonassar*, would make the Duration of the Affliction, to be 80 years; which is inconsistent with *Jeremiah's* Prophecy: And therefore it is not the true Commencement; so this Period doth evidently contain 70 years: and must begin at the tenth year of *Zedekiah*, which was of *Nabonassar* 141st
and

and the 19th of *Nebuchadnezzar's* Reign; *Jerem.* 52. and 12. And the first of *Cyrus*, was the 21th of *Nabonassar*, and the Difference is 70 years: And the 1st of *Ezra* and 1st makes it evident by Scripture Proof.

Having thus past the Period of *Jeremiab's* Prophecy, in the next place, let us consider *Daniel's* Prophecy, and as a Preliminary, on what is said, on that Matter; we must notice a Vulgar Error, and taken by many as granted; viz. That *Daniel's* Prophecy, doth commence immediately, from fulfilling of *Jeremiab's* Prophecy, i. e. from the first year of *Cyrus*, or the 21th of *Nabonassar*, and from hence, they begin to count *Daniel's* 490 years.

Others (with some more Probability) do commence *Daniel's* 490 years, from the 2d year of *Darius Notus*; and this, very Learn'd Men have asserted: But upon Inquiry, it will perhaps appear, that the Commencement of *Daniel's* 490 years, did not begin on the first of *Cyrus*, nor on the second of *Darius*, whether *Hystaspes* or *Notus*: And indeed, the Achronisms, the appearing Inconsistences, the strange Streachs, and Force of Invention, used to bring the Ends and Mediums, to consist with one another, give good Ground to reject both those; if we can fall upon another, more consistent, less affected with Contradictions and Improbabilities; and which carries along in it, more Clearness and Coherence, both with the Sense of the Prophecy, and the Threed of History, which is the Subject Matter of the Prophecy; I say, if such a Commencement can be found, we have all the Reason in the World, to prefer it. In order thereto, I offer as follows.

By the Computation, made from the Foundation of the Temple, in the beginning of the 4th Year of *Solomon*, to the Destruction of the Temple, after the 10th Year of *Zedekiah*, it is evident from Scripture Computation, that the Period did contain 428 Years, or 427 compleat, and the 8th begun.

A Second Probative Computation.

Solomon Dying in the 40th year of his Reign, i. e. 37 years after the Foundation of the Temple, *Rehoboam* did then begin his Reign; and at the same time, or a few Months thereafter, *Jeroboam* was chosen King of *Israel*; and in the 8th Month, and 15th Day of his Reign, he sets up the Calves in *Betbel*: Here commences *Israel's* great Sin by *Jeroboam* the Son of *Nebat*: And by *Ezekiah's* Prophecies Chap. 4. it appears that *Jerusalem* was to be wasted, and the Temple to be destroyed 390 years after the Establishment of that great Sin: Add to these the 37 years of *Solomon's* Reign, and the first year thereafter, of *Jeroboam's* Reign; in all 38, makes up 428 years.

And a Third is from the particular year of the Reigns of the Kings of *Israel*, which from *Jeroboam's* entry, to the time of the burning of the Temple, doth verify the same Computation to any who pleases to cast it up.

So that the exact Number of this Period, is verified by three several Scripture Proofs.

It appears from *Jerem*: 52 and 11 v. That the Temple was destroyed, in the 19th year of the Reign of *Nebuchadnezzar*, and from the 2 *Kings* Chap. 24 and Chap. 25, this was done

done in the 11th Year, and after the Expiration of the full 10th of *Zedekiah's* Reign.

Chap. 25, By *Jeremiah's* Prophecy it is evident, that the Jews Captivity was to continue after burning of the Temple for 70 Years, which happen'd on the first Year of *Cyrus* King of *Persia's* Reign *Extra.*

The first year of *Cyrus* was of *Nabonassar's* Æra the 211th And from the 19th year of *Nebuchadnezar* to the first of *Cyrus* must be also 70 years by Scripture Proof; so that the 19th year of *Nebuchadnezar*, was the 141st year of *Nabonassar*.

Now, to adjust the years of *Nabonassar* to this Scriptural Computation, it is done thus,

Nebuchadnezar is the same with *Ptolomy's Nabopolassar*, and *Nabonassar* is the same with *Sbalmaneser*, who subdued *Hosea* King of *Israel* in the 10th year of *Hosea's* Reign, 2 Kings and 17, and in the first year of *Hosea's* Reign, he was Tributary to *Sbalmaneser*, this was the 13th year of *Achaz* King of *Judah's* Reign, from the 13th year of *Achaz*; to the 4th year of *Jeboiakim* King of *Juda*, there did intercede 122 compleat years; the 4th year of *Jeboiakim* was the first year of *Nebuchadnezar*, *Jeremiah* 25 Chapter, v. 21.

From all which it is Evident, that betwixt *Sbalmaneser* (who did subdue *Israel*) and *Nebuchadnezar's* first year, there did interceed 122 compleat years; to which add 19 years of *Nebuchadnezar's* Reign (at which time he did destroy the Temple) inde 141 years: To this add the 70 years of *Jeremiah's* Prophecies, which did end in the first of *Cyrus*, inde 211 ut supra.

The same Computation will arise from the Eclipses observed at *Babylon* on the 5th year of *Nabopolassar*, alias *Nebuchadnezar*

And another observ'd therein the 7th year of
Cambyfes the Son of *Cyrus*; for *Ptolomy* proves, that the
 Eclipse on the 7th year of *Cambyfes*, was on the 225th year
 of *Nabonassar*: Now *Cyrus* did Reign 7 years, as *Xenophon*
 tells; which with the years of his Son *Cambyfes*, makes 14
 years: And this 14 years deduc'd from the said 225 years,
 rests 211.

Thus to a Demonstration it's proved, that the first year of
Cyrus was the 211th year of *Nabonassar*, and that the 19th
 year of *Nebuchadnezzar*, was the 141st of *Nabonassar*, and was
 the 70th year of *Jeremiab's* Prophecy.

There was an Eclipse observ'd at *Babylon* on the 28th of
Phamioth, in the 29th year of *Darius Hystaspes*, and *Pto-*
my Lib. 6. calculates this to the 246th of *Nabonassar*, from which
 deduce the 19 years that *Darius Hystaspes* had Reigned be-
 fore that Eclipse, the first year of *Darius Hystaspes* must have
 been the 227th of *Nabonassar*; and the second of *Darius*, must
 have been on the 228th of *Nabonassar*; from which deduce the
 211, which was the first year of *Cyrus*, there rests 17 years
 betwixt the first of *Cyrus*, and the second of *Darius*, i. e.
 betwixt the first Edict, and the second Edict, for building of
 the Temple.

There was another Eclipse observ'd at *Babylon* on the 3d
 Day of *Tibi*, and on the 31st year of *Darius Hystaspes* Reign;
 which *Ptolomy* Calculates to be the 257th of *Nabonassar*;
 from which deduce the 31 years of *Darius's* Life, before that
 Eclipse, there remains 226; so that the second of *Darius*,
 was the 228th, before that Eclipse; from which, deduce the
 211, which was the first of *Cyrus*, there remains 17 Years,
 as the Interval betwixt the first of *Cyrus*, and the second of
Darius:

Darius: These are two demonstrative Proofs that there were 17 years and no more in that Period.

Artaxerxes (who by some is also call'd *Darius Longomanus*) was the eldest Son of *Xerxes*, and *Darius* was his second Son, treacherous *Artaban* moved *Artaxerxes* to kill *Darius*, who did therefore also kill *Artaban* in the 7th Month after *Xerxes*'s Death; this *Diodore* tells, was acted the 4th year of the 78th Olympiad, which was the 312th year of *Iphitus*; and that *Artaxerxes* did begin to Reign in the 313th year of *Iphitus*, and which is of *Nabonassar* at the account of *Julian* years 284 compleat, for the first year of *Artaxerxes* Reign in his 7th. year, he emitted the 3d Edict for building the Temple, which therefore was the 291st year of *Nabonassar*.

The second year of *Darius Hystaspes*, was 228, which deduce from 291, rests 63, which is the Interval betwixt the second and third Edict; so that the Interval betwixt the first Edict, and the first of *Cyrus* to the third Edict, or 7th of *Artaxerxes*, is just 80 years.

The clear Computation from the Creation to the last year of *Jerem*: 70 years (which was the first of *Cyrus*) is proved by exprefs Scripture, as in the following Tables. And it is also proved by most Authentick Documents, that the first year of *Cyrus* was the 211th year of *Nabonassar*, and and that from the first year of *Cyrus* to the 7th of *Artaxerxes*, was 80 years ; at which time the 3d Edict was given out ; for building both the Temple and City of *Jerusalem*, and that this was the 291st year of *Nabonassar*.

And that *Daniel*'s 490 years or 70 Prophetical Weeks, did begin from that Edict, is evident from the 9th of *Daniel* and 25 v.

But as the uncertainty of their Computations doth leave some Uncertainty in this great Affair, if we had not a further word of Prophecy, whereon we may rely with Confidence, viz. Express prophetical Scripture; so it appears plainly, that many of the learn'dest Jews, as they did understand his Prophecy to relate most certainly to the *Messiah*; so about the time of Our Saviours Birth, they were looking for the Implement of the Prophecy, at that time, as may be specially observ'd by the Song of *Simeon*, by *Zachariab's* Prophecy, and by *Anna* the Prophetess.

And (as I said formerly) when so many clear Prophecies do evince, that the Things which were foretold long before, did come to pass, in Our Saviour Personally, and were Competent to none else, that ever was heard of; it would be more consonant to the Christian Faith, to find out the first of the 490 years, by computing backward, from either his Baptism, or His Death, than to endeavour to prove by the certainty of the Computation, that *Jesus* was the *Christ*; since the many things Prophesied of Him, which were Notour, and openly known, do demonstrate that He was the *Messiah* foretold.

But the Divine Providence, hath provided many Proofs to concur in this Demonstration; but I, who Examine the whole Progress by Computations express in Scripture, shall conclude this with one: I have already proved, That the Edict in the 7th year of *Artaxerxes*, was the 290th year of *Nabonassar*, and that the 15th year of *Tiberius* was of *Nabonassar* 776 and 7 Months more; which was 4 years and 5 Months, before Our Saviour's Death: So, that Our Saviour Died in the 780th of *Nabonassar*; from which deduce the
seventh

seventh Year of *Artaxerxes* (which was the year of the Effectual Edict, being the 290th year of *Nabonassar* : The Interval amounts exactly to 490.

So that it appears to me, (yet with all humble Submission to better Judgments) that as 70 Weeks, or 490 years was determin'd as the full Time for the building of the Temple, Streets and Walls of *Jerusalem*, and that seven of these Weeks, was a Period for finishing of the Temple and City, and 62 Weeks from that time, to the Baptism or Uction of Christ: And before the end of the 70th Week he should suffer, rise again, Ascend to Heaven, and send the Holy Ghost to Constitute his Church in a new Oeconomy ; so to conclude the 70 Weeks, or the 490 Years of *Daniel*, that as His Mission and Baptism was after the 69 Weeks, about two years and a half in the last Week ; so His Death, Resurrection and Ascension, did come to pass in the Close of the 490th year, from the 7th year of *Artaxerxes*, which was the True *Era* of *Daniel's* 490 Years.

A short Scheme of the last Week of Daniel's 70.

THE Design of these Papers being to evince, that the Gospel of the Old and New Testament, is the Word of GOD ; and therefore infallibly true : And that because GOD hath attested it to Man ; not only by Miracles (which tho they were sure, yet were only Transitory Proofs) but also by Prophefying of such Things, as de-

pended not only on contingent Causes ; but also on a Complication of Causes ; each of which depended upon the free Acts and Wills of many, and different free Agents ; and with that Uncertainty which arises from the fortuitous Contingencies, which renders Events uncertain oft-times, even to the Proximate and immediate Agent : These are Seals, which none but the Omniscient can affix.

I did not study precise Exactness, in the Chronology ; being absent whilst I write these Things, from my own, or any other Books : These Letters being write, occasionally at a Dear Friends Desire : But chiefly, because if it be evident, that such Things did come to pass, which were foretold, many Ages, before they did come to pass ; and so clearly, as that the Event, hath an evident Relation, and Consonancy, with the Prophecy : Tho' the Time be not so exactly adjusted ; to our View : Who can reasonably doubt, that he who did foresee the contingent Things, did not also know, the peremptor Times ; and if there be any Doubtfulness, as to the Time ; we cannot but conclude, that the Mistake is only from our Judgments, or from our not diligent Inquiry.

But more accurate Writers, have made more exact Computation ; especially the Learn'd Doctor *Floyd*, now Bishop of *Worcester*, who hath adjusted several of his Computations, not only to Years but to Months, Weeks, Days, and sometimes to Hours : So as, more than sufficiently, at once, to satisfy a Deist's Curiosity, and confound their Cavils.

I wish again, that his great Work were Publish'd, since his *Prodromus* hath raised so great a Desire thereof. But

as

as yet it is not; & *ut ex ungue leonem*: Take here a little Sample, relating to the chief Period of *Daniel's* Prophecy, *viz.* The *Unction*, Ministry and Passion of our Saviour.

Let me premise, what is fit to remove a Mistake, relating to this great Affair: *viz.*

At what Time, the Accounts by the *Æra* of our Saviour's Birth, did begin, it is dark; yet most do agree, that it was *An. Nabonassar* 748th & of *Urb. Con.* 873d & of the *Julian. An.* 46. But that they did mistake, is evident; and it is as evident that almost all have gone into that Mistake with them, to this Day: For it is both true, and universally agreed to, that *Christ* was Baptised on the Fifteenth Year of *Tiberius*, *Luke* 3. and 1. And that then, He was about 30 Years of Age, *V.* 23. That this was the 775th of *Nabonassar*; *Christ* being then 30 Years; which being deduced from 775, there rests 745.

The *Æra* from the Building of *Rome*, all agree, to have been 5 Years only, before *Nabonassar's* *Æra*: So that our Saviour's Birth, being on the 745th of *Nabonassar*, it was on the 750th of the *Roman* *Æra* or *Ur. Con.*

And all the *Roman* Histories agree, that *Julius Cæsar* was kill'd *Ann.* 709th. *ab Ur. Con.* And then *Augustus* began to reign: So that the 750th was the beginning of the 42d Year of *Augustus*: And to this *Eusebius*, *Epiphanius*, and other Primitive Christians, do agree.

It is also clear from all Writers, that this 750th Year of *Nabon.* *Rome* was the 28th from the Battel of *Actium*: *Clemens Alex.* 745. *xandrinus*, one of the oldest of Christian Writers, affirms, that *Christ* was Born 28 Years after the Battel of *Actium*.

And

704 And all agree, that this 750th Year was the 43d of the *Julian Æra*: *Augustus* his first, being the 709th *ab Ur. Con.*

All Chronologies do likewise agree, that *Herod* the Great did die in the first, or second Month of the 746th Year of *Nabonassar*.

Nabon. Now it is certain from Scripture and History, that *Herod* lived some while, after our Saviour's Birth; and died, after he had committed the Massacre at *Bethlehem*: All this, proves demonstratively, that our Saviour was Born *An. Nabonassar* 745. *An. Ur. Con.* 750. *An. Julii* 43: 15 Years before *Tiberius's* Reign. Whereas, by the common *Dionysian* Account, his *Æra* is from the 748 Year of *Nabonassar*, and 753d of the *Roman*, and 46th of the *Julian Æras*: Which is 3 Years and some odd Months wrong.

Now I come, to give a Specimen of a Computation on *Doctor Floyd's* Foot of Chronology.

Nabon. *Tiberius* in the End of his Eleventh Year, made *Cajaphas* High Priest. *Josepb. Lib.* 18. Chap. 3. *Bell. Jud.* And *Pontius Pilate*, was made Procurator of *Judea*, in the Twelfth Year: *Euseb. in Hist. Eccles.* 1. and 9. He was ten Years Governour, and was recalled, in the last year of *Tiberius*.
 771 *Josepb. ibid. Cap.* 5. On the 19th of *August*, began the 14th of *Tiberius*; which continued till the 19th of *August* the next Year: But our Saviour, did begin his 30th Year, on the
 772 25th of *December*: So that *Tiberius* on the 19th of *August* entering his 15th year, our Saviour was then current in his 30th year. In this year, *Pilate* was Governour; and *Cajaphas* High Priest, *Luke* 3. 1. and 3. All People flocked unto him, *Matth.* 3. and 5. The Priest sent to ask his Authority, *John* 1. and 25: The People doubted, if *John* was the *Messiah*,
 774

Isaiah, *Luke* 3. and 15. *John* resolved their Doubts, Verse 16. and *John* 1, 15, 23. and 27. And the next day confirms what he said, *John* 1, 25, and 34: On which, some Disciples followed *Christ*, Verse 37. Mean while, *Christ* goes to *Galilee*, as was Prophefied *Isa.* 9. and 1: And there, he began first, to work Miracles, at *Cana*: *John* 2. and 11. Then at *Capernaum*, Verse 12. At which, his Natural Brethren, at *Nazareth* were displeased, *Luke* 4. and 23. At this time, *Christ* was about 30 Years old past, *Luke* 3. and 23: For it was not full 31. till the 25th of *December*; at which time, he did enter to his 32d Year. Towards the Passover, *Jesus* came up to *Jerusalem*, and whipt the Buyers and Sellers out of the Temple, *John* 2, 13, 14, 18 and 20. Nabon. 776

The Passover in this Year, was on the 15th of *April*; at which, *Christ* did work many Miracles, and many believ'd. *John* 2. and 23. And then, he stayed a while in *Judea*, and Baptised, *John* 3. and 22. And Baptised more than *John* did; at which *John* rejoiced, Verse 26: But the Pharisees were angry, *John* 4. and 1. Which made *Christ* to depart from thence, through *Samaria*, to *Galilee*, preaching and working Miracles, *John* 4. and 43. V. to the 54. V. Then comes the 19th of *August*, which did begin the 16th year of *Tiberius*: and the 25th of *December* thereafter, did begin the 33d year of our Saviour.

About this time *Herod Antipas*, had shut up *John* the Nabon. Baptist in Prison, which made *Jesus* to depart into *Galilee*, 777 *Matth.* 4. and 12. From thence he went to *Nazareth* to his Brethren, *Luke* 4. 16. But they received him coldy, and were ready to Kill him, v. 29. But he left them and went down to *Capernaum*, v. 31. where he settled in abode; therefore

fore it is call'd his own City, *Matth.* 9. 1. Then he Preach'd through all *Gallilee*, working Miracles, *Mark* 1. 39.

778 On the 19 of *August* thereafter the 17th year of *Tiberius*, did begin; and upon the 25th of *December* thereafter, Christ did enter into the 34th year of His Age. And there passing through the Cornfields, His Disciples did pluck the Ears of Corn on the Sabbath Day, *v.* 23. &c. This was about the time of the Third Pass-over. There he healed the Withered Hand, which enraged the Pharisees, *Luke* 6. and 11. *Matth.* 12 and 14. where they took Counsel to destroy Him, *Mark* 3 and 6. But *Jesus* withdrew, *v.* 7. the Numerous Multitude moved Him, to ordain others to the Ministry, *v.* 14 and 15. whom he carried with Him through every City and Village, *Luke* 8. and 1. He cast out Devils out of *Mary Magdalene*, and others *v.* 2. Then he sent out His Disciples to Preach and work Wonders, *Matth.* 10. and 1. *Luke* 7. 1. and 2.

About this time, *John* from the Prison sent some Disciples to *Jesus*, to ask if he was the *Messiah*, *Luke* 7 and 19. *Christ's* Answer, *v.* 22.

779 The next 19th of *August*, did begin the 18th of *Tiberius*; and on the 25th of *December* thereafter, *Christ* did enter the 35th Year of His Age.

In this Year, both the People and *Herod*, Apprehended, that *Jesus* was *John*, risen from the Dead: For *Herod* had put him to Death. This made *Herod* desire to see Him; *Luke* 9. 7 and 9. So *Jesus* went out of the Way. The Apostles were return'd from their Preaching; *v.* 10. And He and they, went to the Desert, whither the People followed Him; *v.* 11. Where He taught them; *Luke* 9. *v.* 11. and

and did feed them miraculously, Verse 13. to 18. Then the People would have made him a King: *John 6. V. 15.* But He withdrew into a Mountain; and shipped His Disciples, over the Sea of *Tiberias*. *John 6.* And He followed them, walking on the Water: *V. 19.* At this Time, the Passeeover was nigh: But it is not said, that *Christ* was at that Passeeover: For when He went ashore at *Genesareth*, *Mark 6. and 53.* and entred into Villages and Cities, working Wonders, *V. 56.* And from thence to the Borders of *Tyre* and *Sidon*, *Mark 7. and 24.* And from thence He came back to *Galilee*, through the Coasts of *Decapolis*: *V. 31.* There again He miraculously fed 4000; *Mark 8. and 1st* to the 9th. After which He reasoned with the Pharisees and Sadduces, *Matth. 16th, 9th and 10th* And He reproves them, for not discerning the Signs of the Times; *Matth. 16th and 3d.* Perhaps He meant the Sign of the Time of cutting off the *Messiah*; for He himself knew, that the Time was near when He should be received up; which made Him turn His Face towards *Jerusalem*; for He had not a Year longer to live; yet the next Passeeover would come, e're that Year was at an end, *John 13. and 1.* And therefore He now began to shew His Disciples that He would go up to *Jerusalem*, and be killed, and rise again; *Matth. 16. and 21.* For which Peter rebuked Him, Verse 22: and for which *Christ* reproves him, Verse 23. But six Days thereafter, *Jesus* did take *Peter*, *James* and *John* with Him, to the Mountain; where He was Transfigured: *Matth. 17. and 1.* This was about the 6th of *August*; for on that Day, the Eastern Church did celebrate the Feast of Transfiguration: *Christ* returned with these Apostles to the rest, & again did intimate unto them how He should be killed, and rise again, *Ver. 22.* On the 19th of *August* *Tiberius* entred into the Nineteenth

John. Year of his Reign, being still the 779th Year of *Nabonassar*, 779 and the 35th Year of *Christ's* Life current; for He was to enter the 36th Year of His Life, at the next 25th of *December*. Then our Saviour went to *Capernaum*: *Matth.* 17. 24. And He departed from *Galilee*, and came to the Coasts of *Judea*, towards *Jerusalem*, *Matth.* 19. and 1. and He steadfastly set His Face towards *Jerusalem*; the time drawing near in which He should be taken up, *Luke* 9. and 51. So He resolv'd to be there at the Great Feast; His Friends at *Nazareth* would have Him to go up with them to *Jerusalem* to work Miracles there, *John* 7. and 3. But He refused to go with them, v. 8. But shortly He followed after them, v. 10. In His Passage the *Samaritans* did not receive Him: But whilst He was in *Galilee*, He finding His Harvest great, and the Labourers few; He choos'd other 70 Disciples and gave them a Commission with full Instructions, *Luke* 1st to the 17th. And these He sent away to preach: And He went secretly, towards *Jerusalem* with some of His Apostles; and came to *Jerusalem*, about the midst of the Feast; the next Feast, was that of the Tabernacles; about the middle of *Tisri* or *October*. And *Jesus* went into the Temple, and taught, *John* 7. and 14: Where the People remembering their old Grudge, for healing the Man on the Sabbath-day; and for what He then said, and did; they were ready to kill Him: Verse 19 and 23. But they could not hurt Him, v. 20: Because His Hour was not yet come: And so also, *John* 8. v. 20. For the Time was not till the Passover.

As He return'd from this Feast, He came to *Martba* and *Mary's* House: By this time, the 70 returned with Joy: At *Martba's*, He rais'd *Lazarus*: *John* 11. From thence He went through the Cities, preaching: *Luke* 13. and 22. Many did flock to Him, *Luke* 11. and 29. and *Luke* 12. and 1.

Probably they being prepared, by the Seventy's Preaching: But alwise, the Scribes and Pharisees, were among them; *Luke 11. 15, 16, and 53.* Our Saviour, thus going through the Cities, where the 70 had been, He turn'd again, towards *Jerusalem*, to the next Feast: which was the Feast of Dedication (which was on the 25th of *Cislew*) *Luke 13. and 22.* At this Feast of the Dedication, it was, that He *Nabon.* disputed with the Jews, *John 10:* Where they intended to stone Him; but He escaped, and fled again beyond *Jordan*, in Winter: And on the 25th of *December*, that Year, did *780* begin the 36th of his Age: And then did his Enemies resolve and consult, how to kill him: Commanding all to acquaint them, where he was; that they might take him: He retired to the Desert, where he stayed, until the Passover drew near; then he passed through *Samaria*, *Luke 17 and 11.* And by *Jericho*, preaching, and doing Wonders; by the way, he tells to his Disciples, that he was going to *Jerusalem*, to be Betrayed and Crucified, and rise again, *Matth. 20. & 18, 19. Mark 10. 33 & 34:* Of which Prophecy, the Angel did remember them, after the Resurrection, *Luke 24. 6. and 7.* Six Days before the Passover, he came to *Bethany*; where *Mary* anointed his Feet, in order to his Burial: *John 12. 1. and 7.* Next Day he went towards *Jerusalem*, which was on *Palm-Sunday*, whereon he made his publick Entry to *Jerusalem*, with Acclamations, according to the Prophecies, *Zechary 9th. and 9th. Habb. 2d and 11th.* Being come, to the City, he entred the Temple, whipt out the Buyers and Sellers, and retired that Night again to *Bethany*, with the Twelve: And for the three following Days, he was in the Temple, Preaching in the Day-time; and in the Night, he went out to the Mount of *Olives*, near *Bethany*, *Luke 21. and 37. Mark 11.*

So on *Monday*, the 10 of *Nisan*, he went from *Bethany* to *Jerusalem*; and by the way cur'd the Figg-Tree: And the next Day, coming that way, he saw it withered, this was the second time that he cleansed the Temple: Here he reasoned with the Pharisees, and Scribes, upon many heads, *Matth.* 21. *Mark* 11. *Luke* 20. and 21. intermixing Prophecies; both the *Pharisees* and *Sadduces* came Tempting him, and to Trap him, *Matth.* 22. 18. &c. *Mark* 12. *Luke* 20. the third Day he return'd from the Mount of *Olives* to the Temple, as may be gathered from *Luke* 19. & 29. *Mark* 12. and 37. and from *Luke* 21. 37. For the *Pharisees* and *Sadduces* had given him over; he bestowed that Day upon the People, who hear'd him gladly; whilst the *Pharisees* were Plotting to take him; and he concluded that Day, foretelling their Destruction, because of their Sin, and of the Desolation Prophesied by *Daniel*: Then he went out from the Temple, *Matthew* 24. and 1. to *Bethany*, *Luke* 21 and 37. And Prophesied, of the Destruction of the Temple, *Matth.* 24 and 2. Then, it seems, He dismiss'd all the Disciples, except *Peter*, *James*, *John* and *Andrew*: and with these He talked privately, *Mark* 13. He was sitting on the Mount of *Olives*, and they were inquiring of the Signs of His coming; of the Destruction of the Temple, and of the end of the World, *Matth.* 24 and 4. And in the 24 *Matth.* 13 *Mark* and 21 *Luke*. He gives several Answers to all these Questions: And tells them, that after the Gospel was Preached to all the World, then the End should come: And when *Jesus* had Finished all these sayings, (supposing on *Tuesday's* Night) He said unto His Disciples, that after two Days, was the Passover; i. e. After *Wednesday* and *Thursday* the Son of Man is to be Betrayed and Crucified; so *Thursday* Morning, (it was the 14th

14th of *Nisan*, the 2d of *April*) He did not go into the Temple, as on other Days, but stayed in His Retirement: And from thence, He sent two of His Disciples, to prepare the Pass-over: This was the first Day of unleavened Bread, the Day on which the Pasover should be killed, *Luke* 22. Chap. 7. 8. V. *Mark* 14 Chap. 12 V. *Matth.* 26 Chap. 17 V. This behoved to be on the 14th of *Nisan*, *Exod.* 12. 6. By which Law, the Pasover was to be killed, in the Evening before that Day, for the *Hebrews*, did begin to Count their Day, from the Evening before the Day: So the Disciples were sent to prepare the Lodging & the Pasover, as on our *Thursday's* Night: At which time, they were to Eat the bitter Herbs, with unleavened Bread, *Exod.* Chap. 12. V. 8. At this time did our Saviour Institute and Administrate, the Sacrament of His Body and Blood, Verses: 20. 26. 27. 28. and told them of His Death and Rising again; and that yet, He would be before them at *Gallilee*; Ver. 32. *Mark* 14. Chap. 22. V. 28. Thereafter He went out (as formerly) to Mount of Olives, *Luke* 22 Chap. V. 39. there He Prayed in Extacy; and did Sweat Blood, to 45 V. There the Band sent by the *Jews*, under *Judas* his Direction, seised Him, and carried Him to the High Priest's Hall: And as soon as it was Day, on the 14 of *Nisan*, (being that Year our *Friday*) the Elders, chief Priests and Scribes, brought Him before their Council; the 66 V. Accused Him, Tempted Him, Reviled Him, did Spit upon Him, Buffeted Him, *Mark* 14 Chap. 65 Ver. and Condemned Him, *Matth.* 26 Chap. 66 V. Then sent Him to *Pilate*, the *Roman* Judge, to have their Sentence confirmed, and His Death determined. *Matth.* 27 Chap. 1 V. *Mark* 15 Chap. 1 V. *Pilate* sent Him to *Herod*, he being then at *Jerusalem*, who after mocking Him, returned Him back to *Pilate*, *Matth.* 23, Chap. 11 V. Then *Pilate* re-examined him, before the

chief Priests and Elders, and the People, V. 13. and Vindicated *Jesus*: v. 14. 15. and would have released him; v. 16. 20. 22. *Mark* 15 Chap. v. 9. 12. 14. But the Priests and People insisting violently against him, *Mark* 15 Chap. 14 v. *Luke* 23. Chap. v. 18, 21, 23. *Pilate* impiously complied with them; released a Murderer, and gave Sentence against *Jesus*, *Mark* 15. Chap. 15 v. *Luke* 23 Chap. v. 24. 25. and immediately the Soldiers carried him back to the Hall: Mocked him with a Robe; Crown'd him with Thorns; Beat him with a Reed, Spit on him, and without Delay, did lead him away to Crucify him at *Golgotha*; *Matth.* 27 Chap. v. 29. 30. 31. *Mark* 15 Chap. 16. 17. 18. 19. 20. v. He bearing his own Cross: *John* 19 Chap. 16. 17. ver. But Fainting under it, they compelled *Simeon* of *Cyrene*, to carry it: *Matth.* 27 Chap. 32 v. *Matth.* 15 Chap. 21 v. *Luke* 23 Chap. 26. v. bringing him to *Golgotha*; they gave him Vinegar to drink, mingled with Gall and Myrrhe; and then Crucified him, in the Place called *Calvary*, Mocking and Vexing him on the Cross, to which his Feet and Hands were cruelly Nailed: hanging him betwixt two Thieves, where about the 9th Hour he gave up the Ghost: yet after that, in malicious Spite, they run a Spear into his Side, *Matth.* 27 Chap. from the 35 v. *Mark* 15 Chap. from the 23 v. *Luke* 23. from the 34 v. and *John* 19 from the 18 v. So he died: the Soldiers did cast Lots for his Garments, he was Buried by a secret Disciple, *Joseph* of *Arimathea*, on the *Friday*. He did ly in the Grave all the Sabbath, and on the Third Day (being the first of the Week) he arose again, he Appeared and Conversed with his Apostles, and other Disciples, giving demonstration, that what appeared, was not a Spirit only, but a real Body also: & remained with them 40 days for their further Confirmation and Edification;

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on; and not for them only, but for all, who should Believe to the end of the World: And then, near to *Bethany*, and in clear view, *Mark* 16 Chap. v. 19. *Luke* 24 Chap. 15. v. First promising to send them the Holy Ghost; and then Blessing them, he was carryed up into Heaven. They looking stedfastly on Him, as He went up, until two Men stood by them in White, and said, That the same *Jesus* so taken up in to Heaven, shall so come again in like manner, and then the Eleven Apostles returned to *Jerusalem*, and continued in one accord, with *Mary* the Mother of *Jesus*, and with other Women, and with his Brethren, in Prayer and Supplication, and were continually in the Temple Blessing GOD, *Luke* 24 Chap. 50, 51, 52, 53, v. *Acts* 1. Chap. v. 9, 10, 11, 12, 13, 14. And thereafter, they went forth and Preached every where; *Mark* 16 Chap. 20 v. As Christ commanded them to do, *Matth.* 28 Chap. v. 19, 20. Peter beginning the Practice, *Act.* 1. Chap. v. 15. And the History of many things which past thereafter are mentioned in the Acts of the Apostles, and in *Peter* and *Paul's* Epistles, where the Prophecies of Our Saviour, as to the Destruction of *Jerusalem* and the Temple, and the full Desolation, the *Jewish* Re-publick and Typical Oeconomy was concluded; in short, as it was legally terminated, when all its Types were fulfilled, in, and by Our Saviour's, Life, Death Resurrection and Ascension.

And then was *St. John* the Beloved Disciple sent out by extraordinary Mission to Prophesie what concern'd the Church, till *Christ Jesus*, His second coming.

E P I L O G U E.

ARtaxerxes his Edict *Dan:* 9. 25. in his 7th. Year, was the 290th year of *Nabonassar*, that the 15th Year of *Tiberius* was the 274th of *Nabonassar* and was the 20th

Year of Our Saviours Age, and the year of his Baptism, therefore he was Born *Anno Nabon:* 744 or 5. (tho' the Vulgar Account of His Birth be *Anno Nabon:* 748) that after His Baptism, when He entered 31, He was at four Passovers; and after the 4th Passover (being 35 Years old) on the 25th of December thereafter He entered the 36th Year of His Age, and about four Months thereafter He went up to the first Passover to *Jerusalem*, and was there Crucified, Dead, Buried: The Third Day He Rose again, and 40 Days thereafter he Ascended into Heaven some Days after that the Holy Ghost Descended on the Apostles, which did compleatly Constitute the Holy Catholick Church from whence the Apostles & Disciples went first to Preach & Baptize, & finally determined the *Judaick* Oeconomy.

This came to pass *Anno Nabon:* 780

Christ was Baptized 6 Years before *Ergo, Anno Nabon:* 774

He was Born 30 Years before his Baptism *Ergo Anno*

Nabon: 744

Artaxerxes his Edict was *Anno Nabon:* 290

Which being the first year of the Edict, and the beginning of *Daniel's* 70 Weeks to the Ascension } 490

there are 780, 290. being deduced, rests

To the Baptism } 484

To the Birth of Our Saviour } 454

And these 70 Weeks were Subdivided, *viz.* into

7 and into 62, and one Week, whereof 7 Weeks, } 49

or 49 Years should be allotted to finish the Temple, }

the City and the Walls *inde* of years.

And 62 Weeks from thence to the Unction and

Baptism of Our Saviours, *inde* 434

So one Week after the Baptism for his Ministry }

Passion, Resurrection, Ascension, and Mission of his }

Apostles, sending of the Holy Ghost, *inde.* 7

My Dearest Lady,

I Have oft thought and said, that one of the most evident Proofs of our Religion, and to be used against Athiests and Antiscip-
turists ; is, the Truth of Scripture Prophecy, and in some Letters I did give several Special Reasons for the Assertion : I adventured to give you some Observations on that of Daniel, than whom none did see more, and more clearly, before the Vail was removed by our Saviours coming ; and by His most Holy Doctrine and Practice : But as He, who was the One foretold to be the opener of the sealed Books, and Dark Mysteries ; and as His Birth, Life, and Doctrine, Death, Resurrection, Ascension, and sending of the Unction of the Holy Ghost, did fulfil all preceeding Prophecies, Figures and Types : So did he by His Divine Spirit, give a clearer Light to open bygone Prophecies ; and teach and foretel ; greater, bigger, and clearer Mysteries than all that was before Him : And great as Daniel was, the least in the Kingdom of Heaven (i.e. under the Oeconomy of the Messias) was greater than he : So soon as Man did fall, Prophecy did begin ; and in the Matter of the greatest import to Man, viz. Of a Messiah, a deliverer of lost Man, in a short, but copious Prophecy, Gen. 3. Chap. and 15. v. The Systeme of the Old Testament (that wonderful Book) is far above all others in Antiquity, in Morality, in Precepts of Wisdom and Prudence ; so admirably Coherent in its Parts and whole, especially as to its principal Scope of ascertaining one God ; and the Duties sutable to the Obligations which His Creatures owes to Him, and to one another, so full of Prophecies, both Particular
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and more General ; tho' almost always the Particulars, were of Matters, nearer to the time of the Prophecy, and readily, join'd in with the General, and more considerable Prophecies, which were to come to pass in more distant times ; that so the fulfilling of the lesser and proximate Prophecies, might confirm the Belief of the greater, and more Remote ; I say, that Book, is full of many such Prophecies ; and both the Old, and the yet more wonderful New Testament, are full of the fulfilling of those Prophecies ; and the different Writers, the different times of Writing, the different Scopes of the Writers, and the extrinsick Verifications of the Matters of Fact by other Writers (some of which avouchers, were avowed Enemies to the Religion, which is founded on these Truths) do all concur, to put the Matters of Fact above doubt, to all Men of Discretion and Prudence ; that is, That the Prophecies were made and divulged, a long time before they came to pass ; and likewise, that they did come to pass conform to the Prophecy : And, as this made it certain, that there were Prophecies, foretelling contingent and remote Events, and that those Prophecies did come to pass ; so it is as certain, that none could be the Author of such Prophecies so remotely foretold ; and not depending on Physical nor necessary, but on Arbitrary, contingent, Antecedent Causes, and on the accidental coherence of many Arbitrary contingent Causes : I say, this could only be foreseen and foretold by God, and these to whom God revealed them ; dark or wrested Reason, may foolishly or maliciously, Cavil against Divine Miracles, and contravert and doubt of the Assertions of the best of Men, alledging Miracles to be natural Effects, from the Practise of the Egyptian Magicians, or a Simon Magus, or Apollonius Thyaneus, or such ; and may cast Scandal on the Veracity of Abraham's or Moses's Revelations : But to refuse the Divinity of a Prophecy, of an Event,

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independent of any necessary natural Cause, but what depends wholly, on what is altogether Contingent, and from arbitrary Causes, and a Congeries of such accidental contingent Causes, is what false Philosophy can never cancel; and when they come to pass, they are Divine Demonstrations of the Divinity of the Author, and of the Veracity of the Religion, which is supported and avouch'd by, or in that Prophecy: For GOD, who is infinite in all, and every Perfection, cannot Lie, nor use Prophecies to confirm a Lie, or a Falshood: And albeit Prophecy, before it comes to pass, may be, and should be, the Object of Divine Faith, and is not properly the Object of Ratiocination; yet after it comes to pass, it is a demonstrative Medium to infer rationally, that it is certain, and of Divine Authority, because none, but Infinite and Divine Knowledge can know certainly, future contingent Events; and this is consonant to Holy Scripture, vid. Isa. Chap. 48. v. 3, 4, and 5. Dan. 2. Chap. v. 11. Jer. 28. Chap. v. 9. Ezek. 1. Chap. all, Chap. 24. v. 24. and John Chap. 14. v. 29.

And the believing of the Prophecy it self, is not only a Duty, but the Belief of what is attested by the Prophecy, is a Duty of the first Magnitude: For by it, you should know, that the Lord sent the Prophet to declare a Divine Truth: And to believe any other, in Contradiction to a Truth so verified, is a Sin, and is impious, vid. Deut. Chap. 13. from the beginning: For if an Assertion be contrair to a verified Divine Truth: Tea, and should it be verified by a Miracle, yet you should not believe it, the Reason is given in the 5th Ver. because Moses's Law was verified by the Prophecy of the Delivery of the Israelites out of the House of Bondage: And this Argument, is used to evince, that tho' a Wonder or seeming Miracle, controul a Truth, established by a

true Prophecy, it is not to be noticed : because Prophecy is a chief and undoubted Proof, of a Divine Veracity ;

From the beginning of our lapsed State, God used Prophecies, to beget Faith, Hope and Obedience : And alwise in due and proper times, He fulfilled the Prophecies : Prophecies were alwise, accompanied, with evident Tokens, of their being Divine ; either by Circumstances of the Person, or of the Thing ; so far as was sufficient, to found a Credibility of the Thing foretold, or confirmed, by the Prophecy ; and being consonant, or not contrair, to the Law of Nature, or to former confirmed Revelation : But, the fulfilling of the Prophecy, is such a Demonstration, both Supernatural and Rational, as demonstrates the Authority of the Duty, and the Sinfulness of the Infidelity.

Adversaries to Revelation, object against this, from the Scripture ; particularly from Deut. Ch. 13. V. 1, 2. and to the 5 : most ineptly : For that, and other Texts to that purpose, relate to the using of fancied Prophecies, and lying Wonders, or false Miracles, against Truths already confirmed by true Miracles ; or Prophecies, verified by their being fulfill'd : and so, demonstratively sealed, as the Mosaical Law, and the Law of Circumcision, was at that time : In which Case, a pretended Prophecy, i. e. a Dream not fulfilled, or a seeming Wonder, should not be regarded, but should be rejected ; and a Prophecy fulfilled, is still left, as a Divine Seal, and demonstrative Proof of Infallible Veracity ; Witness the cited express Scriptures in their Context and Scope.

This very Day, being the 9th Day of March 1707. a little, but a most pernicious Book, is come to my hand, under the Title of a Letter from Archimedes to Gilo of Syracuse ; which is certainly a Piece hammered out of the Devil's Forge : This Letter proports, That no Object of Faith is capable of Mathematical Demon-

monstration; because the Quantity (and consequently Weight) of
 its Demonstration, (as he says) lying in the Cause of Credibility,
 which he supposes to rely on Testimony of Witnesses; and therein
 the Proofs of Credibility are to be numbred, since the greater weight
 lyes in the Plurality of Testimonies: And under this great (feign-
 ed) Mathematician's Name, he hatches an Argument, for Hea-
 thenism and Paganism, against the Apostolick Doctrine; and indeed
 strikes at Christianity, in its Primitive Root: Whereas, a Divine
 Seal, attesting a Veracity, is not only by Scripture, but by Human
 Reason (arguing from pure Fountains of Intellect) infinitely pre-
 ferable to the concurrent Testimony of all Mankind: For all Men
 are, or may be Lyars; but it is impossible for God to lye, else He
 were not infinite Perfection, i. e. He is God, and no God, which is
 absurd and impossible; Dear Madam, when I had the (former)
 too great Happiness of your Angelick Mother's Conversation, this
 was oftner than once a Subject of our Discourse: And she, not hav-
 ing seen the Lord Napier's Treatise on the Revelation (as too few
 have) I informing her of it, in part: and giving some of my little
 Thoughts on that Subject; her Kindness to me, drew more Atten-
 tion to it, than my Share could claim: And she was desirous, that
 I should put my little Thoughts and Observations in Writ; I did
 so, the more readily that it would save some of her precious time,
 which was the Wordly Treasure, most valued by her: And I, confi-
 dently think, that few on Earth did steward it better, and with so lit-
 tle Morosity: I having at that time, set aside, my too busie publick
 Office at Court; I scribed these Papers, but (alas) ere they could
 be revised by me, or read by her, her (to me) fatal Sicknes scis'd
 and remov'd all my Earthly Joy; which so troubled my Weakness,
 with other additional Cares, tho' little to that great one), having
 added to my Distractions, I did not till now look them, and with
 them:

these my Notes on Daniel, and such as they are, I send them to you, under the Protection of my Blessed Saints Sacred Memory, to be used as you judge fit. Presuming from the happy Likeness, that you, above any other alive, have to her, that what pleased her, will not displease you: And that nothing offered by me, can be so valuable, as what had the least Approbation from her: That you may live like her, (except in the Shortness thereof) that you may die like her, and reign with her, is an Accumulation of the best Wishes, can be offered to you by

Your most Faithful Servant,
and most Affectionate Father.

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THE P R E F A C E.

THis great Prophet, having in his first Chapter, manifested his Commission and Warrant; first to the seven Churches, more particularly in the beginning of the first Chapter, and then more generally to the Catholick Church, in the latter End of that Chapter, he then delivers his Commission to the seven Churches, which was his particular Charge, in the second and third Chapters. And having given general Descriptions of the Throne of GOD, i. e. of the true Church on Earth; in the 4 Chap. and having, as in a Proem, informed the Churches, of the many and great spiritual Advantages, which the Christian Church, and particular Christians, have therein; and by Divine Prophecies, for confirming of their Faith, in the Divine Truth of the Scriptures; and for insuring of their Hopes, in time of Darknes, and Trouble, to support; and comfort them in the 4 Chap. and the great Prejudice and Loss, that the Church will be at, if they wanted them; and the Joies, which the Saints have, in these Revelations: In the 5 Chap. he then, begins the Historical Part of his Book, in his 6 Chap. wherein he Historically relates the fulfilling of the latter End of Daniel's Prophecy. To wit, of the first things that should follow on, and after, the Messiah's Uction; by his publick Baptism. Which was Sealed by Daniel, at GOD's Command; until the time of the end: i. e. the end of his 70 Weeks: And in this Chapter, opening Six of the Seals, before he conclude the Exposition of the last part of Daniel's Prophecy, in the Destruction of Jerusalem, which was the seventh and last Seal: In the 7 Chap. he interposes a comfortable Parenthesis, showing that our Lord, in time of common Calamities, doth providentially provide, for the safety of those, who have the Mark of his Election; which Mark, and Qualifications, were produced in them, by the primitive Conversation to Christianity.

And in the 8 Chap. he commenceth his propheticall Part; of things, which should come to pass; after the seventh Seal was opened, and Jerusalem and
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the Temple destroyed: For confirmation of those great Prophecies, the Vision is doubled, both in the seven Trumpets, in the 8 and 9 Chap. and in seven Vials, in the 16 Chap.

But, before he came to the 7th Trumpet; as before opening of the seventh Seal, which immediately preceeded the Destruction of the Jews at Jerusalem; he in the 7 Chap. premised an Account of GOD's Providential Care of His Elect, in the time of that Calamity: So in like manner, before he entered to Prophesie of the seventh great Period, of the seventh Trumpet; he premises Prophetically, what was to befall the Church; and what was fit for them to Hope, and Believe, in the Circumstances they were to be in, in this seventh Period.

Therefore he stops the Prophetical History of the Empires, and secular Matters; until he proceed in the Ecclesiastical History, to the beginning of that Period also; and so, in the 10 Chap. appears the mighty Angel, with a Rainbow upon his Head; (which was the Seal of Mercy;) in the brightness of the Sun, and Strength of Pillars; and in his hand an open Book; and both Sea and Land i. e. the whole Earth, being he that time, under his Feet, and cryed aloud.

For as the Sealed Book at first, was written upon, without: and what was there, was obvious to be read, even before the seventh Seal was opened; and the little, that was write there, was seen by the Apostles and Disciples; which yet did give them, but dark Light; until the Holy Ghost came, with the Spirit of Revelation, and Prophecy; and the Evangiles, Acts, and the Epistles, doth contain the Doctrinal Part of the Gospel; yet, they but occasionally relate the Application of the old Prophecies, to the particular Events, which fulfilled them. That being providentially left, to be the Work of the beloved Apostle; on whom peculiarly, a great Measure of the Spirit was infused, both for Explication and Application of the old Prophecies; and for making of a Transition from them, to the new Prophecies: which he himself, was Inspired to make, for the future State of the Church, to the end of the World.

Errors in Printing, to be amended, before Reading. *r.* signifies, read.
a. to add. *d.* to blot out. and *l.* the line. *p.* page.

Page 2. l. 20. *a.* To. and l. 26. *r.* evidences. P. 3. l. 22. *a.* and that. P. 5. l. 18. for, But. *r.* and. P. 14. l. 19. *a.* was. P. 20. l. 25. *r.* whereby P. 21. l. 21 *r.* 30th. P. 22. l. 2. *r.* 7. and l. 14. *r.* because. and l. 26. *r.* Cerinthus. P. 32. l. 16. *r.* 1052. and l. 14. *r.* by fire. P. 34. l. 27. *r.* made. P. 36. l. 10. *r.* Fiery. and P. 16. l. 24 *r.* Fire. and 16. l. 28. *r.* Tyre. P. 38. l. 28. *r.* their. P. 68. l. 28. *r.* raised. P. 69. l. 12. *r.* or in.

AN ESSAY ON THE Revelation of St. John.

GOD never left his Church without Gospel to Teach them, and Prophecies to Confirm the Divinity of the Gospel; God himself was the sole and immediate Teacher in Man's State of Innocence, and to a Perfect Mind there needed no Prophecy to prove the Divinity of His Commands.

After the Fall, some Doctrines needed new Revelations; since they were Consequences, needful, or arising from the change of Man's State; and that Lapse of Human Minds; made Proofs or Evidences, necessary, for proving of new Revelations, to be truly Divine: and Prophecy, was a chief Evidence; the Method of Revelations were various, as God freely pleased; and the Mediums of Probation, were also such; sometimes Miracles, sometimes Prophecies; and both sometimes cleared, by immediate Inspiration; other times, left to the natural Operations of Human Reason; which when it erred, was without Excuse: For its Defects were

from, and by its own Fault only ; which he needed not to have committed : But having committed it ; that lost the Supernatural Perfection of the Nature conferred on Man, by the Divine Breathing.

And God who made them such Creatures, of such a kind, and not of an other ; at His only Pleasure, and Free-will ; having made him with a Faculty, to Beget and Propagate his like ; as, when Perfect, he would have begot Others, like to himself in Perfection : I do mean that Natural Perfection, wherein he was Created, *qua*, Man : for if, God did favourably superadd, or confer Supernatural Graces, *ad melius esse* ; when He Breathed into his Nostrils the Breath of Life, by which Flesh and Blood might be rendered Capable of greater and different Graces, and more Glory, than what could arise to him in his Primitive Capacity, as such a Compound Being ; I say that I do not Determine nor Assert whether or no, *Adam* in his Natural Capacity, *qua* Man, could Propagate a Posterity, endowed, with these superadded Supernatural Favours and Graces ; but that he would have Begot his like, as the perfect Natural State, proper to that Nature, wherein God Created him. So having vitiated himself, he be-
 come unable to produce others in his vicious Likeness. And to Reform, to Recreate, or Regenerate, depended absolutely on Free Grace ; both as to the Persons and Means ; and who dare say to Him, What Does thou ?
 His Understanding, is above Sense ; and is a much more Noble Faculty : The Evidents objected to Sense, are lower than those objected to the Intellect : Therefore, tho' Miracles, be a Noble Medium, and the best, that could answer to Sense ; yet Prophecy, is more Noble ; being a pro-
 per

per Object for the Understanding; and the more infallible Proof, of the Author's Divinity.

The Divine Prophecies, Recorded in Scripture; begin with darker Discoveries, as Pointing at the Objects of Faith, more generally; and open more, as they come nearer the Fulfilling; thereby to point out the Person, or Thing, Prophesied of; so by clearer Demonstration of the Object, to make the Veracity more clear and evident; and the Unbeliever less excusable.

They frequently Prophecy of the most weighty Matters; and more Remote: and have adjoined to them some Prophecies of less Importance, and whose Event is shortly to come to pass; thereby to strengthen the Faith of the greater Prophecy; this yet is not Universal.

The first great Law, was that of Nature; which discovered our Duties to God, as Creator: To which was adjoined, a Revealed Prohibitory Law, against Eating a Certain Fruit: Nothing can be of little Importance, which is against a Divine Precept: On the Transgression, the Judge gives Sentence; but God intending, that His Mercy should Triumph; promises Grace, and tells, the Medium, by the Prophecy of a Redeemer; by Acts and Operations of the very same Nature, which had Transgress'd. The Divinity of the Author, could not be unknown to *Adam* and *Eve*, and therefore the Divinity of the Author, needed no extrinsec Proof.

Man, being Depraved; continued willingly to Transgress: God superadds new Mediums, to bring him to Repentance; by Propheying a Deluge: Man not amending, the Prophecies were Fulfilled: And when it came to pass, that gave

a Demonstration of the Divinity of the Prophecy. Man continued still to Transgress; and a greater Judgment than a Deluge is Inflicted, viz. an almost General Dereliction of Mankind, to their own Lusts and Ignorance.

Yet in Free Grace, God choosed *Abraham*, who with his Family, should be Objects of further Mercy by the Meditum of One of his Seed: Which promise, he confirmed then, and many times after, by Miracles; but not omitting the surer Word of Prophecy; beginning at the *xlix Chap.* of *Gen.* *ver.* 10. which Prophecies were oft Renewed, with Additions of various Specialities; but still with greater Clearness, to Demonstrate the *Messiah* as Recorded by *Moses*, *Joh.*, *David*, *Solomon*, and yet more clearly by *Isaiab*, the Evangelick Prophet, by *Zechariab*, and by *Jeremiab* and *Daniel*; who Beside his Concourse with the rest, as to the great Prophecy of *Immanuel*, did superadd Prophecies, in lesser Matters, and to be Fulfilled, in shorter Periods: And more particularly, of the Destruction of *Jerusalem*, and of the Temple; in which Prophecies, he did so particularly, tell what was to come to pass, as to Persons, Things and Time; and which was so exactly Fulfilled; that all Excuses for Unbelief in the Matter of the great Prophecies, were taken off.

The Prophecies of *Isaiab* and *Jeremiab*, did hand down Prophecies, so minutely, to the Destruction of *Jerusalem* by *Nebuchadnezzar*; and the Restoration after 70 Years, by *Cyrus*; that they who read these Prophecies, relating thereto; and read also the following intermixed Prophecies, by these very same Prophets; of the *Messiah*'s Birth, Life, Death, and Kingdom: When the People did see the lesser Prophecies come to pass, so exactly, before our Saviour's Incarnation:

It

It was wonderful, that they did not perceive and receive the *Messiah*, when He came; He being so exactly pointed out, by so many of those very Prophets, and with such particular Circumstances, as *they who run, might read*.

It was ordinar with some Prophets, and particularly to *Daniel*, to Recite Historically, the Fulfillings of preceeding Prophecies; before they begin the *Æra's* of their Prophecies; so did *Daniel*, in the beginning of his first *Chap.* and 36 and 37 *verses* of the 2 *Chap.* and in the 9 *Chap.* and then, he begins at the 39 *ver.* of the 2 *Chap.* Prophecies, for the future, of Earthly Monarchies: and in the 44 *ver.* of the Spiritual Kingdom, which should never be Destroyed; he did take occasion of these Prophecies, from *Nebuchadnezzar's* Reign: but in his 7, 8, 9 and 10 *Chapters*, he delivers Prophecies, of future Events, in the World; especially, with relation to the Church of *Christ*: And bringing his Prophecy to a close in his 12 *Chap.* tho' he had Prophefied very clearly, of the *Messiah's* coming; especially in the 9 *Chap.* but albeit, an Angel came forth, to give to *Daniel* Skill and Understanding; yet in the 12 *Chap.* and 4 *v.* he is Commanded to shut up the Words in a Book, and to Seal the Book; even to the time of the End.

I shall not repeat, what I said to you formerly on *Daniel*; whereby I presume, it was Demonstrated that *Daniel's* 70 Weeks, did Terminate the Prophecies thereof to be Fulfilled, by, and in the Birth, Life, Death, Resurrection and Ascension of *Jesus Christ*, and by the coming of the Holy Ghost; by the Preaching of the Gospel, and the Destruction of *Jerusalem*; yet from *Daniel's* 12 *Chap.* it is evident, that there was an other Period foretold, by him, and only
Point-

Poluted it, which should Commence after the 70 Weeks, and after the Daily Sacrifice, should be taken away, and after that, the Abomination that maketh Desolate, should be set up: And that this Period, should run in a Tract of 1290 Days. But both the Sealed Book, and Prophecy of that Period, were closed up till the time of End.

The History of the Life of Jesus, and the Acts of the Apostles, did clearly discover all the Prophecies of the Messiah, to be Fulfilled in Jesus of Nazareth, the Incarnate Son of the Eternal God; and did Evince, that all these Prophecies, were of Divine Authority; for when Prophecies, are clearly Fulfilled, it is a Demonstration, that the Lord hath said them. God never left his Church, without Doctrine to Instruct them; and Prophecies to forewarn them. The System of the Old Testament, contained both, from the Creation to the coming of our Saviour. The System of the New Testament, contained in the Evangelists, Acts and Apostolick Epistles, contains the new Doctrine, and Fulfilling of the former Prophecies, and the Apocalypse or Revelation, contains Prophecies, for thereafter, to the End of the World. And as Daniel, did begin his Work, after asserting of his Mission and Inspiration, and doth Historically narrate, the Fulfillings of preceeding Prophecies, thereby to Connect a Series of Divine Truths and Providences, so does St. John, in a memorable manner, in the 1 Chap. express who gave him Commission, who he the Bearer, was; to whom the Message was directed, and asserted the Verity thereof, by a Heavenly Vision.

The Message was important, and so it was not given transiently; but solemnly: God gave it to Christ, Christ sent

sent it by an Angel, to *John* his Apostle, verse 5. *John* Recorded that Word, and its Testimony, for the use of the whole Church, verse 2. But more particularly to the Seven Churches in *Asia*, verse 4. He declares the Vision, as a Seal appended to his Testimony; which is contained in the following fourteen Verses: With a Prolepsis, telling in short the Contents of his Writing, or Book, viz. The Things already past, the Things which are, and the Things which shall be hereafter. And because the Matter of the Vision, was Mysterious, viz. Seven Gold Candlesticks, and in their middle, One like to the Son of Man; in very extraordinary Habit, and Form; having seven Stars in his Hand: and a two-edged Sword, coming out of his Mouth; his Face bright as the Sun, and his Voice loud as many Waters; and to put the Person more out of Doubt, it's declared he was *Alpha* and *Omega*, First and Last; who was Dead and is Alive, and is to live for ever; and to leave the rest of the Vision, as well as the Sender of the Message, in a plainer View, he tells *John*, That the seven Stars in his Hand, were the Angels or Bishops of the Seven Churches; and the seven Candlesticks, were the seven Churches; so that there was no Mystery left, but the mysterious Number of Seven. *Nazianzen* interprets them, to mean the Seven Graces, or Gifts of God's only One Spirit; in Analogy, as they are mentioned in the 12. of the *Romans*, in the 6, 7, 8, and 9. Verses, viz. Ministry, Prophecy, Teaching, Simplicity, Diligence, Frank Mercy, and Sincere Love: Or rather, as they are designed in the 1 *Corinthians*, 12 Chapter, viz. Verse 6. There are Diversities of Operations, but one Lord; for to one, is given Wisdom, to another Knowledge, to a third, the Gift of Heal-
ing

ing, to a fourth Miracles, to a fifth Prophecy, to the sixth Decerning of Spirits, to a seventh Interpretation of Tongues: But all these, are one and the self same Spirit. In this Mystical Matter, we should think and speak humbly, since in many places of Scripture, there is much Use made of this Mysterious Number; not only in dark Prophecies, and Types; but in plain Precepts and Commands; as is evident through the *Mosaick* Laws, and Doctrine of the Prophets.

It is to be noticed, that the Person is like to the Son of Man: Yet it is plain, that it is Christ Jesus himself, the *Alpha* and *Omega*; he who was dead and is alive, and lives for ever; and he who speaks, is plainly said, to be the Son of God, Chapter 2. Verse 18. Why then like the Son of Man? *Napier* answers, That the same manner of Speech being in *Daniel*, before Christ's Incarnation: *Daniel* 7. Chapter, Verse 13. and Chapter 10. Verse 16. and *Rev.* 1. Chapter, and 13 Verse, and Chapter 14. and Verse 14. From whence he inferrs, that the Speaker, was truly Christ, who was there on these Occasions, in his God-Head; but not in his Humanity. Before his Incarnation, in *Daniel*, his Humanity did not exist; so the Second Person assumed only a Resemblance. And the same Expression, being used twice, in the Revelations, after the Ascension; it must import, that his Humanity, is deposited in Heaven: Nor will this infer, a real Separation 'twixt Christ's Deity and Humanity: for the Deity is Universal, and every where; and so is never separated from his Humanity: And concludes, that his Humanity, did not come down from Heaven, after the Ascension, otherwise than he came before his Incarnation, *viz.* Not Corporally, but only in Likeness and in a Figure; which

overthrows the Popish Transubstantiation. And therefore, it is alwise repeated here, So says the Spirit unto the Churches, because he was there Spiritually, and not in his real Humanity.

From the 19 Verse, where the Book is said to contain Things past, present, and to come, and the 5. and 1 V. the same Book, is said to be written within and on the backside; it is clear, that this Book contains Histories of Things past, as well as Prophecies for the future: so that tho the things Prophecied to *Daniel*, which were sealed and closed, Chapter 12. Verse 9. as to a great part of them, were now past and fulfilled, before St. *John's* Vision; which *Daniel* said, were to remain closd, until the time of the end; meaning the end of *Daniel's* Seventy Weeks, which was the great Period and Scope of that Prophecy. This Book of St. *John's* discovers Historically, what was there Sealed up; beginning at *Christ's* Entry to the Ministry: And the 6 Chapter of this Book which Revealeth the Opening of several of the Seals, answers to the same Design of *Daniel's* sealed Book, viz. to the coming of *Christ*, and first Establishment of his Kingdom. The rest of the first three Chapters contain Matters Doctrinal, directed to the Seven Churches more particularly, and in some Generals, to the Catholick Church.

The 4. Chapter begins with a Description of GOD's Throne, meaning his Throne upon Earth among the Holy Elect; for so Heaven Prophetically is oft taken in Scripture. And the four Beasts and Twenty four Elders (which here are coherent Members of the Throne) confess themselves to reign upon Earth, Chapter 5. Verses 8, 9, and 10.

and were redeemed by his Blood, out of every Tongue, Kindred and Nation, and a Famine among them is foretold, which could not be in Heaven.

The four Beasts and twenty four Elders mentioned in the 4. Verse, *Apoc.* interprets to be the twenty four Books of the Old Testament, and Metonymically, the Authors and Professors of the Doctrine contained in them; the Numbers agree, viz. twenty four Ancients, and the twenty four Books of the Old Testament, as *St. Jerome* sets them down: they agree in the Office and End, viz. to Glorify GOD Night and Day: And whatever is spoken in the *Revelation* in Name of the twenty four Elders, will be found specially in one of these twenty four Books. And that by the four Beasts is meant the four Evangelists, for the same Reasons, and likewise from other Analogies; for Verse 7. the first Beast was like a *Lion*, and *St. Mark* begins his Book with Roaring as a *Lion* in the Wilderness, *Prepare the Way of the Lord*, &c. *St. Luke* begins his, with offering of Incense at the Altar. And *Matthew* begins *Christ's* Genealogy as a Man. And *John* begins his at the High Essence of *Christ's* God-Head.

In *Bechiel*, these four Beasts are also mentioned; and in the Order of their first Editions, *Matthew* the Man's Face, wrote first in *Hebrew*. *Mark* the *Lion's* Face, wrote next in *Greek*. Then *Luke* the *Bullock's* Face, was the third and in *Greek*. And *John* the Evangel, was the fourth. This in *Bechiel's* ranking, and *St. John*, who wrote in *Greek*, ranks them according to their *Greek* Editions; *Mark* was the first that wrote in *Greek*; *Luke* the next; *Matthew* after that was Translated into *Greek*, before *St. John* wrote; and *St.*

John

John last of these Four. These four Beasts in *Ezekiel* have each of them the four Faces: *St. John* gives a shorter Description, but makes their Wings to join altogether, to be token their Unanimity, and their concurring Day and Night, saying, *Holy, holy, Lord God, &c.*

The fifth Chapter begins to untiddle and unvail *Daniel's* Prophecy as to the Sealed Book, which was to be Unsealed about the later time of this Prophecy: And in this *St. John* brings in the Prophetical Mystical Number of Seven; and to interpret both that which was written on the backside or without, *i. e.* what was already past, before *St. John* did write his Apocalypse; as also what was within the Book, *i. e.* what was at that time unfulfilled, of the later end of *Daniel's* Prophecy; the Book was Sealed with Seven Seals.

In the 8. Verse of this Chapter, the twenty four Elders and four Beasts testify great Joy that God's People find in Prophecies, and the Expositions thereof; since by them, they are forewarned of their Troubles, and are comforted, by a Foresight of the prosperous End of their Miseries: For it was by them, that they first received that Comfort; That out of the Tribe of *Judah* there should arise a Victorious *Lion*, a *Shiloh*, a *Messias*, in whom all Nations should be blest; and they were glad to know that there was a Lamb to come, who should Unseal the Prophetick Books; where by they should get further for to know how the Seven-fold Providence of God, should order things for their good, and how the Close of all the Scenes should be to their Happiness. And Angels and Saints, did exult, in finding the Old Prophecies fulfilled; which ensured their Hope of the Glorious Effects of the *Messiah's* coming: Which tho they formerly

believed perhaps with a weak Faith, was now evident by the Lamb's opening of the Seals: Which Discoveries by the opening of the Seals, begin in the 1. Verse of the 6. Chap. Note, the Prophecy was by *Daniel*, viz. Chapter 9. Verse 26. That after *sixty two Weeks and seven Weeks* *that the Messiah should be cut off; but that he should confirm the Covenant with many, for one Week*: And then *Daniel* did see Chapter 10. Verse 16. *By one, like to the Son of Man, who should plant his Tabernacle, between the Seas of the Glorious Holy Mountain.* But yet he shall come to his end, and none shall help, *Daniel* Chapter 2. Verse 45: But Chapter 12: Verse 4. *Daniel* is commanded to shut up the Words, and Seal the Book even to the time of the End.

St. John's Prophecy hath a special relation to *Daniel's* Prophecy: For albeit all their Prophecies have for their great Scope the *Messiah* and his Kingdom; that being the greatest Comfort, as well as the greatest Glory, of the Elect: Yet every Prophecy had some particular Events foretold, which was the particular Scope of every Prophecy; but alwise with at least, an indirect and general View of the Redemption.

So *Daniel* in his great Prophecy of Christ's coming, and Fulfilling the Redemption in 70 Weeks; he denotes 7 of these Weeks, for the Period of Re-building of the Temple, and the Walls of *Jerusalem*: Then 62 Weeks for the Unction of the *Messiah*, and in the last Week his being Killed; with some other Matters, for the Impletion of that Work: Concluding with a Touch of the Final Conclusion of the End of the World. But then he begins again with several other intermediate Prophecies, in the 10, 11 and 12 Chapters, where-

in he foretels what was to happen in the intermediate time, betwixt the Re-building of the Temple, and the Destruction or End of the Daily Sacrifice, or Jewish Oeconomy: But in the 12 Chap. he brings in an Epilogue, containing a more general view, as to the universal close; but commanding *Daniel* to shut up and Seal the Book even to the time of the End, viz. of his first great Prophecy of the 70 Weeks: For it cannot mean the Final End of all; since, that a Prophecy, not Revealed till then, could be of no use to the Church on Earth, and the Church in Heaven, will See without Doctors; except Him only whom they see Face to Face; therefore it must mean, the other Period, viz. of the 70 Weeks, which is clear also from the 4 V. of the 12 Chap. which foretells, that when the Seals should be opened, Knowledge should increase, and in the 11 V. in answer to a Question in the 8 V. there is a dark Affignation of a new *Epocha*, and a new Period of 1290 Prophetical Days, and of an other Period, in the 12 V. adding 45 Years more: *Daniel* did precipitate a little in the 8 V. in asking when the end of these Things should be; but the 9 V. Answers, *Go thy way Daniel for the Words are Sealed.*

St. *John* being the Messenger Elected to Preach and Divulge the Lamb's opening of the Seals; (who was only worthy to take and open the Sealed Book, *Rev.* 5. from the first Verse to the last) for which all the Saints yield Him Praise, in Heaven and on Earth.

These Mysterious Books or Rolls, import Revelations and Prophecies, *Zek.* 3. Chap. 1 V. *Revel.* 10 and 2. 2 Chap. 8, 9, 10 and 11 Verses, so that this Book, may be thought to contain, not only, the opening of the Seals, of the lat-

ter part of *Daniel's* Prophecy; but likewise what was to come, after the 70 Weeks, and after *St. John's* Days: The Historical part of the former Prophecies, serving as an Introduction to the succeeding Prophecies.

St. John divides the time of opening of the Seals, unto seven Periods: This was a part of *Daniel's* Prophecy for he Sealed the Book.

Napier as he divides the Seals in seven Periods, so he makes every Period to consist of 7 Years; and he begins the opening the first Seal, at the latter End of the 29 Year or beginning of the 30 of our Saviour's Life: at which time He entered unto His Publick Ministry, wherein He opened all the Mysteries of our Salvation, both Typical and Prophetical; and had His Publick Mission, at His Baptism, by the Descent of the Holy Ghost: And within 42 Years thereafter the whole Seals were opened, for the whole Doctrine of the Gospel was Revealed by Christ, (*Rev* 10 Chap. 18 V.) and his Apostles; the Daily Sacrifice ceased, the Abomination of Desolation, set up in the Holy Place; and *Jerusalem* was destroyed, by *Titus Vespasian*: Anno 71. of the Christian *Æra*, from the 29 to the 71 Inclusive, is 42: So that the opening of the first Seal being the latter End of the Year 29 or beginning of the 30. of the Christian *Æra* the First Seal opened then, the Second Seal was to be opened at 37, the Third at 44, the Fourth at 51, the Fifth at 58, the Sixth at 65, the Seventh at 71. This shall be further Explicated and Proved, in the Sequels of this Explication.

In the 6 Chap. *St. John*, leaving the Doctrinal Part, as being Deposited to the Church; and Proclaimed and Preached by the 24 Elders, (i. e.) the 24 Books of the

Old Testament; and by the Four Beasts, (*i. e.*) the Four Gospels; and by the voice of many Angels round about the Throne, (*i. e.*) by the Gospel Messengers in the Church, which is the Throne of Christ upon Earth; and even by the voice of Nature: For all the Creatures in Earth and in the Sea, cry aloud, saying, Praise and Honour and Power be to Him who Sits upon the Throne; and to the *Lamb*, for evermore.

For this Throne, is a Vision of God's Throne upon Earth, and not in Heaven; for so the Prophets ordinarily take it; and the 24 Elders confess in the 10 *V. 5 Chap.* That they Reign on Earth, and likewise among these Beasts, there arose a Famine of Wheat and Barely; which Evinces, that it was on Earth.

Religion being so necessary for our Salvation, and Faith without wavering, being so chief an Ingredient in Religion; and Prophecy as it is the Object of Faith, being a principal Demonstration, of the Veracity of what is Believed; on which the great Concerns of our Souls depends: *Hear, and I will tell you, what the Lord hath done for our Souls, in this Matter.*

When, we lay in the Abyss of Nothing, the Almighty Hand did draw us out unto *Being*: And not in a low Kind; but in one, little Inferior to Angels: And being Stamp'd to His Likeness, we were rendered Capable, to enjoy Him in a great Measure; and in that, to enjoy Felicity, to the full extent of our Capacity: He gives us Appetite to desire this Happiness; and sufficient Means, to satisfy them: Creating a World to serve us here, and a Heaven to Glorify us for Ever.

And

And because, Duty to so Great and Good a Lord, was a necessary Result, from so Noble a Constitution; Infinite Bignity, made the Service easie, and the Rewards greater, than we could hope. *But O!* Let our Souls Blush at Man's Return: He preferred a Trivial Present Satisfaction, to the pleasure of Paradise, and to the hope of Heaven: And there, was an End of Happiness to Man, if Mercy had not interposed, to the stop of Justice. God had foreseen the Danger, and Mercy prevented its Extremity; and fixt a Pillar, in a short Prophecy, on which Hope might safely lean.

The Seed of the Woman shall bruise the Rom. 16.
Serpent's Head. 28.
 Gen. 3. 15.
 Heb. 2. 14.

But as Mankind multiplied, so from the Fountains of the Fall, the Streams of Impiety did increase, till it produced a Deluge, to extinguish that Fire, from which only eight
 Gen. 9. 13. Persons did escape. This was a great Flood; but a New Covenant is made, and as a lasting Token thereof, a Bow was placed *in the Cloud*. But Mankind of new rebelled,
 Gen. 9. 4. and proudly fortified themselves against Heaven; Mercy was provoked, yet it continued Mild, and the Destruction was deserved; yet it was execute only, to a scattering of Mankind; and even in that Wrath there was Mercy; for they were scattered on the Face of that Earth, which was thereby possest, for the general Good of their Posterity.

But alas! Man did propagate Sin as widely as God did propagate Man. But infinite Goodness
 Acts 3. 25. &
 Gen. 18. 18. cannot come to an end: Out of the viti- 26. Gal. 3. 8,
 Psal. 72. 17. ated Mass, he chooseth a private Family; 9. 14.
 to the Father whereof he freely did promise, That in that
 Fa-

Family, all the Families of the Earth should be Blessed.

This Promise was oft renewed, *A Virgin shall conceive and bear a Son of the Root of Jesse, he shall sit upon the Throne of David, not in his Earthly Kingdom, but of a Kingdom which will have no End.*

Micah 5. 2. This Child should be born in Betlem- Epbrata.

Isa. 11. Verse 10. 12. This promised Prophet of the Root of Jesse, was not only to restore the Preserved of Israel; but to him the Gentiles should seek, and he should set up an Ensign to the Nations.

And this Spiritual Kingdom was to extend over all the Earth. He should come to Zion riding on an Ass with Hossannab's. This Prophet should open the Eyes of the Blind, and the Ears of the Deaf, and loose the Tongues of the Dumb, heal the Diseased, and do wondrous Things; he should come in the Spirit of Meekness, and with Suffering; he would give his Back to the Smilers, and not hide his Face from Spitting, his familiar Friends who did eat his Bread should betray him: He should be the Reproach of Men, and be despised of the People they should laugh him to scorn, shake the Heads, and say He trusted in the Lord, let him deliver him; they should pierce his Hands and his Feet; they should part his Garments among them, and cast Lots upon his Vesture; they will give him Gall for Meat, and Vinegar for Drink: and he should be sold for Thirty Pieces of Silver, by one who dipt in one Dish

Zech: 13, to with him, and his intimate Friends would Matth: 26.
 Isai: 53: 3. forsake him. 23, and 31.
 Pro: 24 & 25.

And if you ask the Prophets why all this? They readily Answer, There was no Iniquity in him, nor was there Guile in his Mouth; but he was smitten for our Sins, he was wounded for our Transgressions, and bruised for our Iniquities; Isa: 53: 12. he delivered himself up to the Death, he was numbered with the Wicked, and amongst them he was taken away from the Land of the Living; he bore the Sins of many, Isaiah 53: 6. for we went astray, and the Lord laid upon him the Iniquity of us all, and the Chastisement of our Rom: 4: 24.
 Peace was upon him, that by his Stripes we might be healed. and 25.

Psal: 22: 1. So that in appearance, God had for- Matth: 27.
and 69: 21. saken him: and particularly how he 46. 27: 60.
Isai: 53: 9. should be buried.

All these and many more Particulars, were expressly foretold: But who could? who dar'd act the Villany? Even those for whose sake and good he gave himself up; for whose Deliverance he was content to die; Or in a Word, by those for whom he suffered the Wrath of the Father; which no Finite Thing could possibly bear; that he might deliver poor Us, yea even his Persecutors and Murderers from Misery, which we could not bear. By the Mystery of his holy Incarnation, taking upon him our Infirmities; that he might bestow on us his Perfections; that by his Sufferings from Men and his Descent to Hell; he might trample down Hell and Death; and by a Tract of Miracles and Manifestations, rising from the Dead, in a Victorious Resurrection ascended unto Heaven; where he sits at the right Hand of the Father in Glory everlasting; having led
 Cap.

Captivity captive, dispensing Gifts unto Men, for fitting them to be Inhabitants in the Mansions of Glory; which he went before to prepare for us, that is to say, for all who firmly Believe, ardently Love, who willingly Obey, and who sincerely Repent.

All and every one of these Prophecies, and many more contained in the Old Testament, in authentick Records, preserved by the Nation, who most obstinately denies their own most evident Testimonies; and who most maliciously were Actors of the most execrable Tragedies, in both; affording most evident Proofs of these two important Conclusions; 1st. That all these Things were foretold. 2^{do}. That all that was foretold did come to pass.

And therefore all should know, and all shall know, that it was the Lord who inspired the Prophets; and that the Sayings are all *Divine Truths*.

The Concatenation of the principal Prophecies; the frequent Verification of the lesser Prophecies, giving Demonstration of Divine Veracity, to found the Faith of the greater Ones, are very remarkable Characters of Divine Veracity: Prophecy hath been used by God in the whole Tract of his Dispensations to Mankind; and the Prophets in their Writings, do ordinarily recapitulate something of the Antecedent Prophecies; and of the preterit fulfilled Effects, as Motives of Credulity for what further is to be revealed. I did show something of this in what I did write in *Daniel*, whose Prophecy doth principally, and more fully relate to the coming of the *Messiah*; in His Mysterious Birth, His Divine Life, His Cruel Death, and His settling of His Kingdom of Grace; especially as to that great Act of His Power, in destroying the chief Opposers of His Gospel at the Siege of *Jerusalem*.

For tho *Daniel* gives some Hints of what followed that Destruction, to the End of Time ; yet these latter Prophecies in *Daniel* are but short and few ; his principal Scope being evidently designed to point out the *Messiah* ; so as that he might be certainly known when he came : And as that coming, and the *Messiah's* Person, was the great Scope of all Prophecy, which preceeded : so there needed no more until He came, whose Coming and Actings by fulfilling the Prophecies, did thereby prove, that the Prophecies were Divine, and that He was *Emanuel*. So that in all Considerations, He was not only to open and clear all preceeding Prophecies, both subjectively and by further Explication ; but by evident Application. So *Daniel* tells, that the great Subject of his Prophecy was to be as a Sealed Book ; until the *Messiah* came and suffered ; and then the Seals will be opened, a new Kingdom established, new Laws promulgate, and what further was either fit or necessary for Information or Direction, was to be given by that Great Prophet.

And accordingly, as His Birth, His Actions, His Passion, his Doctrine, His Death, His Resurrection, His Mission and Ascension ; did open all the Seals of *Daniel's* Prophecy, as *St. John* doth fully explicate Historically in the beginning of his Revelation ; and verifies the Divinity of *Daniel's* Prophecy, to that considerable Period of our Saviour's Ascension, and the coming of the Holy Ghost, whereby their being fulfilled, demonstrates the Veracity of *Daniel's* Prophecy ; and consequently the Divinity of *Christ* and of His Doctrine ; and of the Apostolick Mission, of whom *St. John* was one.

All which, lays an infallible Foundation of the Divinity of *St. John's* Revelation, tho much of it lay dark, until they

were

were cleared by being fulfilled: And a good Part doth still ly so, till the time come. But as their Divinity is asserted, so the Events already clearly fulfilled, doth very much point out the way, for discovering what is yet to come. And as I doubt not, to say, that *John Lord Napier* had the greatest Discoveries (as he himself says, being the Fruits of Prayer) of any that ever Write before him, that I have seen: Therefore I shall conclude this little Treatise with some short Observations drawn from his profound and judicious Exposition of St. *John's* Revelation.

St. *John* comes, in the 6. Chapter to the opening of *Daniel's* Sealed Book; which God Will'd to be shut, *Dan: 12: 9.* to the time of the end of his 70 Weeks (as I have already said) which none was worthy to open, but the Lamb, who, (as in the 5. Chap.) came and took the Book out of the right hand of him that sat upon the Throne; and here Chapter 6. Verse 1. The Lamb opened the first Seal. Of this *Daniel* was the Prophet, but *John* the Historian and the Discoverer: *Christ* opened His first Seal, when he enter'd His first Ministry, after His Baptism, in the very entry of His 30 Year of Age: *Luke 3. and 23.*

On the opening of this Seal, one of the Four Beasts, even *Matthew*, cryed with a Thundring Voice, Come and See: For within the first seven Years after the Baptism, *Matthew* wrote his Evangel: This Beast had the Face of a Man, because he begins his Gospel with the Manhood of *Jesus Christ*. This Gospel was the White Horse, and he that sat on him, went forth conquering and to Conquer: In the 3d. Verse the Lamb opens his second Seal, and the second Beast, i. e. *St. Mark*, said Come and See; for *St.*

Mark

Mark wrote his Gospel sometime between the 36 and 43 Years, as the best Chronologists assert: This Beast had the Face of a *Lion* roaring with his Voice as a Beast in the Wilderness; *Prepare ye the way of the Lord, &c.* This Gospel is Pointed out by the Red Horse, who was to take Peace from the Earth; that they might Destroy and Kill one another, And a Sword was given to the Rider: For in this 7 year of the second Seal, did bloody Persecutions begin; as was prophesied by *Isaiah 63.* and to the last *Matth. 10. 34.* and at this time, was *St. Stephen* and *James* the Brother of *John* Martyr'd, and so it continued in a Tract thereafter.

On the opening of the Third Seal, the Third Beast spoke, i. e. *St. Luke*, who had a *Bullocks* Face, cause he begins with *Zacharias* offering at the Altar. *Luke* did write his Evangel, betwixt the 45 and 50 year; as *Ecclesiastick History* tells: Then came in the Black Horse, and the Rider had a Balance, Denoting the deadly Plague of Famine, foretold by *Agabus*, in the 11 Acts, when a little Weight of Corn would be valuable.

And when he opened the Fourth Seal, the Fourth Beast, i. e. *St. John* wrote the fourth Evangel about the 53 or 54 year of Christ: He is resembled to the *Eagle*, because of his lofty Pen, beginning his Gospel with the Divinity of Christ, against the Hereticks who did Write against it, as *Eleus* the Socerer, *Act 13* and *15.* And *Corinthus*, *Nicolas* and *Eliu*, who did write before the 57 Year of Christ.

When the Fifth Seal was opened *Anno 57*, *John* saw the Martyres in Heaven, calling for Vengeance on their Murderers; these were the Martyres of *Neroes* time, for in this 57 year

year was *Peter* and *Paul* Martyr'd under *Nero*; and several others. But the Saints were desired to rest for a littl, until the rest of their fellow Servants were Killed: And when the Sixth Seal was opened after the 64 year of *Christ*, did the Vengeance of God begin to be poured out upon the *Roman Empire*; for there was a great Earthquake, and the Sun was Black (the Sun in Prophecies of times signify the Church, as the Moon doth the changeable World) for the Gospel was Darkned by Persecution, and the Professors forced to hide themselves: This Earthquake, did begin to Shake off *France, Spain* and *Britain*, from the *Roman Empire*, and some of the Stars of Heaven did fall to the Earth, as Fig-tree Leaves, i. e. some Confessors, did Apostatize; and Heaven did depart away as a Scroll that is Rolled, i. e. The Church did hide it self: And many Mountains moved out of their Places, i. e. Tribunes, Consuls, Senators, did fly from their Tyranny; and hide themselves, and called for other Mountains to hide them; for about this time the *Romans* called *Galba, Otta, Vitellius*, and other Tyrants, to hide them from *Nero*: But they did afford no Shelter, but Murdered one another, for the great Day of the Wrath of God was come: All this was fulfilled in the Sixth, and Seventh years, i. e. From the 64 to the 71 year of *Christ*.

The Sixth Chapter having opened Six of the Seven Seals of *Daniel's* sealed Book, and did begin the Revenge of the Martyres Blood on the *Roman Empire* (which are Historical, being of matters past, and Anterior to *St. John's* Writing) And being in the next place to Narrate, how God's Vengeance was also to be Execute upon the *Jewes*; and which likewise was begun in the time of the sixth Seal, under the Em-

Empire of *Nero*, *Galba*, *Otho* and *Vitellius*; and more fully
 Execute in the time of *Vespasian* and *Titus*; (for *John* did
 Write the *Revelation* in *Domitians* time.) The Seventh Chapter,
 contains also a *Vision*, which sets
 forth God's Gracious and Merciful Care of his own Chil-
 dren, whilst he is preparing Vengeance for the Impenitent:
 For as he hath Angelick Spirits, which are Spirits of Wrath,
 for executing his Anger; so he hath Angelick Spirits, who
 are Ministers of Mercy, and Guardians of the Elect: And
 likewise Evill Spirits must be serviceable to Execute God's
 Will, in the first Verse Chap. 7. God's Universal Care over
 his Own, appears from having set his Angels over the four
 Quarters of the Earth, to over-rule the Executions of the
 Spirits of Wrath; Verse 2. God sends an Angel to order
 the four Guardian Angels, to command the four execut-
 ing Angels, not to hurt any Person or Thing, until this other
 Angel had marked the Servants of God, with a Divine
 Seal; that by this Mark they might be saved from
 Vengeance: *Nota* here, as in other Prophecies;
 the Account of Numbers and Times, Definites are put for
 Indefinites: And the *Jewish* Nation, as it is meant for it
 self Literally; so the whole Church of *Christ* Symbolically:
 But with this Deference, that the 9. Verse is more compre-
 hensive of the converted Gentles; as being out of Number.
 For these who had the Mark, should be Bleft with Mer-
 cies, and preserved from the Heat of Persecutions, verse 16.
 The Saints being marked for Preservation; the Seventh
 Seal was opened, and the Vengeance of God did appear a-
 gainst the *Jews* for the Persecution of the Saints: And in
 that Year, *Vespasian* and *Titus* came and destroyed *Jerusa-*
lem.

lem : At this time there was silence in Heaven for half an Hour, *i. e.* Verse 1. Persecution lasted for a short while ; and now begins a new, and great Scene in the Vision ; For the opening of the 7th. Seal, did finish and fulfil *Daniel's* Prophecy of the seventy Weeks. And here ends the Historical Part of *St. John's* Vision, and commenceth the prophetic Part of the Concerns of *Christ's* Church, from that time to the end of the World.

The first Scene of this great Period (which contains in it Seven other notable Periods) appears seven Angels with seven Trumpets, *v. 2.* and a great Angel, *viz. Christ Jesus*, begins the Act as High Priest, Offering up the Prayers of the Saints and Martyres, mentioned in the 5th. Seal, Chap. 6. The Prayers were heard ; and the *Jews* being all assembled at the Passover, *Titus* besiegeth, and shuts them up in *Jerusalem* : And the Fire of God's Wrath (called for at his Altars by the Prayers of the persecuted Saints) was cast abroad upon the Earth, *v. 3, 4, 5.* and terrible Judgments were executed upon the *Jews*, by unparalell'd Effects of War, Famine, Pestilence, and Cruel Executions, both by the *Romans*, and themselves by one another. At this Destruction, begins the Prophetical Vision, of the seven Ages of the World, marked out by the seven Trumpets.

On the opening of the 7th. Seal, and a very short Silence, *v. 2.* The seven Trumpets are put into the seven Angels Hands : And in the 7th. *v.* The first Angel blew his Trumpet ; for the Contents of the 3, 4, and 5. Verses, did not take up any time, betwixt the opening of the first Seal, and the sounding of the first Trumpet, but relates the providential Care which God did take for saving of his Elect, by mark-

ing them ; which was Antecedent to the opening of the seventh Seal : And they being marked, the 7th. Seal was opened, and then after a very short Silence, or Respite, the Trumpets were given, and the first begins to Blow. The 7th. Seal then being opened, Anno 71, the first Trumpet was blown that Year.

Nota, That one sitting upon a White Horse, Chap. 19. v. 11, 12, and 13. Who was Clothed in a Garment dipt in Blood, was indeed the Word of God, i. e. *Jesus Christ*, and was the same with that in the 6th. Chap. whose Doctrine was proclaimed by one on a White Horse, who went forth Conquering and to Conquer, with a Sword in his Mouth ; and doth point out the Manifestation of Christ, and his Doctrine ; which publick Manifestation of his Mediatorial Office, did Commence at the latter End of his 29, or Beginning of his 30 Year. The Mystery of his Incarnation, tho foretold by the Prophets, and pointed out as to the particular Time, by *Daniel* ; yet it was as a sealed Book, until he came, who was worthy to open it, by his Doctrine and Practice ; which tho he did Commence Ministerially at his Baptism, yet the full and clear Interpretation of the sealed Book, by the clear Application of the Old Prophecies to the actual fulfilling of them, by Our Saviour, was not to be fully
Dan. 12. opened until the seventy Weeks were at an End ; which seventy Weeks terminating in the Destruction of *Jerusalem* (as I have Explained in my Essay on *Daniel*) by counting seven Years to every Seal, as is said, counting forward from the Matters of Fact ; so now computing backward from the 71 ; the first Seal falls exactly to be opened on the 29 Year of our Saviour ; so that the Computations do

do demonstrate the Verity one of the other, and the 7th. Seal to be opened on the seventy one Year.

The Contents of the first six Seals were comprehended under the special Prophecies of *Daniel's* seventy Weeks; and the opening of the 7th. Seal, did terminate his special Prophecies: The seventh Seal being opened, in the Destruction of the Temple, as they did commence from the going out of the Edict for building of the Temple and the Walls; so in this they End.

Some Observations Premis'd to the Prophetical Part

AT our Entry to the Consideration of this great Prophecy, I shall from *Marchiston* set down some general Observations, which will serve very much to the Explication of this Matter.

Observ. 1. In Scripture there is a Week of Days, *Gen. 29* and *27.* and there is a Week of Years, *Exod. 23. Lev. 23.* There is also a Year of Days, *Jerem. 23. Chap. 3. & 11. v.* which infers, that there were a Year of Years comprehending 360 Years (for so many Days the *Hebrew* and *Grecian* Year did contain:) The Prophets Custom was, to represent a Year by a Day, *Numb. 14* and *34. After the Number of forty Days, &c. The Year shall be counted for a Day.* *Ezek. 4. Chap: 5. and 6. vers: I have given thee, the years of their Iniquity by the Number of Days, and thou shall bear the Iniquity of the House of Judah forty Days, a Day for a Year, even a Day for a Year, have I given thee.* All Christians, yea

and Jews, do Confess, that *Daniel's* Prophecy of the seventy Weeks, did foretel the precise Time of the *Messias's* coming: And 70 Weeks, making 490 Days; in the prophetick Language, is 490 Years; and accordingly *Christ's* coming in his Birth, Suffering, and Ascension; with the other Circumstances, foretold, did come to pass in that time; and to deny this Figure of Computation, were to shake the Great Fundamentals of the Christian Faith.

Obs. 2. From *Napier* shall be, That the seven Trumpets, in the 8 and 9 Chapters, and the seven Vials, of the 16 Chapter, are all one. This is proved, in that the seven Vials, are called, the seven last Plagues, Chapter 15, 1, and 7. Verses; and at the pouring out of the 7th. Vial, it was Cryed from Heaven, *Consummatum est*, *Rev.* 16. v. 7. And in like manner, Chap. 10 and 6. The Mighty Angel Swore, that in the Day of the Voice of the seventh Angel, the Mystery of God should be finished, and Time should be no more, *Rev.* 6, 7. vide also *1 Corinth.* 15 and 51. so both Trumpets and Vials, pointing at the same Time, and the same Event: They are but a Reduplication of the same Prophecy, which is frequent in Scripture. Such was *Joseph's* two Dreams, *Gen.* 37, 5, and 9. Such were *Pharaoh's* lean Kine, and the Ears of Corn, and many others, are redoubled, both in Visions and Types. And *Moses* gives a good Reason, why Prophecies are some times doubled, *Gen.* 41 and 32. *The Dream was doubled, because the thing is established by God*, And likewise the seven Trumpets, and the seven Vials, do agree in Terms and Events.

When the first Trumpet blew, there was destructive ~~Sound~~, cast upon the Earth to Destroy it: And when the first

first Vial was poured out, it had the same effect upon the Earth, *Rev. 8. v. 7 and 16 Chap. v. 2.*

In like manner, when the 2d. blew, a burning Mountain was cast into the Sea, to destroy it : And at the 2d. Vial, it was poured into the Sea, and destroyed all the Creatures in it, *Rev. 8. v. 8. and 16 Chap. and 3d.*

When the 3d. Trumpet blew, a Star from Heaven fell, and destroyed the Rivers; and so did the 3d. Vial, *Chap. 8, and 9, and 16, and 4.*

When the 4th. Angel blew, the Sun, Moon and Stars, were smitten, and the 4th. Vial, did smite them also *Chap. 8. and 12. v. 16 and 8.*

When the 5th. Trumpet blew, Fire and Locusts were blown upon them, who were not Marked, nor had not the Seal of God on their Heads; and the 5th. Vial of Wrath was poured out upon the Throne of the Beast; and on the Wicked who Repented not, *Chap. 9. 1. v. to the 12. and Chap. 16. v. 10.*

And when the 6th Trumpet blew, the Destroying Angels about the River *Euphrates*, were let loose, to Destroy a great part of Mankind : And when the 6 Vial was poured out, it was poured out upon the River *Euphrates* ; and execrable Spirits came out of it, to work Mischief upon the Earth.

And when the 7th Trumpet blew, all Things were ended, the Kingdoms becoming the Lord's and His *Christ's* : And the Temple of God was opened in Heaven; and when the 7th Vial was poured out, all that concerned this World was ended : And a loud Voice from Heaven cried, *It is done.*

By all which it appears, That the Trumpets and the Vials

als, were but a Reduplication of the same Prophecy ; to convince Men, that the Lord had establish'd it.

It will also be Confirmed, from another Topick, that the First Trumpet did blow *Anno* 71, when we find out a certain Year for any one of the Seven, as shall be then said.

Obs. 3. In all Distributions, either as to Time or Quantity, when no determined Proportions are express'd ; it is presumed to go upon Equality : Then for the First Seal beginning *Anno Christi* 29, and the Seventh and Last beginning in 71, the equal Division of this is by Seven : For Six Seals, at Seven Years *per* Seal, make 42 Years, which from the 29 of Christ, reaches to the 71 Year, which is the Year of the opening of the 7th Seal : And hence it is concluded, that every Seal comprehends the space of Seven Years ; the 1st beginning on the 29th, the 2d on the 36th, the 3d on the 43d, the 4th on the 50th, the 5th on the 57, the 6th on the 64, and the 7th on the 71.

The *Jews*, especially in Prophetick Accounts, did run in the Number *Seven* : The Jubiles, which were their great Standard, was Seven times Seven Years ; and in every Jubile, there were Seven Sabbathical Periods ; and in every Sabbathical Period, there were Seven Years ; and *Daniel* reckons his great Period by Seventy Weeks of Years ; and by what is said, on the 6th Chapter on the opening of the Seals ; the fore-told Events, did fall out, in the Septennial Periods.

Obs. 4. Albeit the Stars and Locusts of the 5th Trumpet, were ordinarily taken to signify the Antichrist ; yet it ought not to be so understood, because in that 5th Vial (which is the same with the 5th Trumpet) was poured out on the
Throne

Throne of the Beast, what darkned and oppress'd his Kingdom: Therefore it could not be Antichrist himself, but some other Spawn of the Bottomless Pit, which was raised up to Plague Antichrist, and appears to be *Mabomet* and his Followers: For he having fallen from Heaven, as an Apostate, in the time of the 3d Trumpet, *Anno* 591. In the time of the 5th Trumpet, or 5th Vial his followers, the *Mahumetan Turks* and People, about the Year 1051, under the Conduct of *Zadock*, did Invade the Degenerating Princes, like Destroying Locusts, and their King was an Angel of the Bottomless Pit, whose Name was *Abaddon* in one Language, and was *Apollyon* in another Language, and *Exterminans* (by St. *Jerome*) in a third Language; and the Name *Turca* (for so is their Temporal King called) signifies a *Destroyer*. *Car. Chron. Lib. 1. & Lib. 5.* And their Spiritual King's Name is *Mabomet*, which, in *Arabick*, signifies a *Destroying Messenger*.

In the next place, the time of the Dominion of these Locusts was to Hurt Men for 5 Months, *Rev. 9. 10.* and so long did that Combination of *Turks* endure, viz. From *Zadock* 1051, until *Changius Cham* of *Tartar* Subdued them *An. Christi* 1201, which is 150 Years. This answers exactly to propheticall 5 Months; a Day for a Year, and 30 Days in the Month, according to the *Grecian* and *Hebrean* Computation.

And likewise, the Name of the King of the *Mahumetans*, viz. *Turca*, and *Mabomet*, signifies the same with *Abaddon* in the *Hebrew*, and *Apollyon* in *Greek*; and *Mabomet* signifies a destroying Messenger, as *Carion* tells us, in his *Chron.* and *Turca* signifies a Destroyer or a Waster, as St. *Jerome* tells:

All

All which is Consonant to *John's* Prophetick Vision of the 5th Trumpet, v. 10 and 11.

And since, when a Prophecy comes to pass, that Demonstrates its Divinity; and that the Star, (i. e. *Mahomet*, the Apostate) did arise in the 3d Period *An: Chris: 591*, and *Hegiræ primo*, and that the *Turkish* Empire under *Zadock*, is so exactly described in the 5th Trumpet, 1051, and lasted to the year 1201, which is just 150 years, or five Prophetical Months: There is no ground to doubt, that the 5th Trumpet was sounded in the Year 1051.

5. *Obs.* It being clear, that the Year of Christ 71, did Terminate *Daniel's* Prophecy: And that it was the opening of the 7th Seal, which was the time that did Terminate *St. John's* Historical part, and commenced the Prophetical Part of this Book: And it being likewise evident, that the 5th Trumpet was sounded *Anno 51* (which was *Hegiræ Primo*, and from 71 to 1051, being 980 Years, which being divided into five equal Parts, the Quotient will be 245; and that when any Number is divided into indefinite Parts, the several Quotas, are presumed to be equal Parts: From all which, it will follow, that every Trumpet of the five, yea of all the seven; are to be numbered by equal Quotas, i. e. 245 years to every Trumpet. The first of the seven beginning *Anno 71*, when *Jerusalem* was destroyed. The 2d Trumpet in *Anno 316*, when the Empire was Translated from *Rome* to *Constantinople*: And Pope *Sylvester*, did begin the Papistical Kingdom in *Rome*. The 3d. began 561, and shortly after in the beginning of that Period, *Totila* sacked *Rome*, and usurped its Dominions. 4th Trumpet, sounded 806, when *Charlemain* did raise the New Roman German

Empire. The 5th sounded 1051, when Zartock King of
 the *Turks* began his Dominion. The 6th Trumpet, Anno
 1296, when *Ottoman* raised the Empire of the four *Mabu-*
metan Nations, adjacent to *Euphrates*; and therefore, the
 7th should sound about the Year 1541. And within the
 space of 245 Years thereafter, or at the end thereof, it's
 Consonant to the strain of this Prophecy, that this World
 will make a total Change. But as to this Conclusion, we
 shall speak with all Humility at the close of this Treatise.
 And it is worth Notice, that this Prophecy Denotes the
 Division of Time, by the sound of Trumpets; which al-
 ludes to the notable Periods of the Divine Law, given to the
Jews, by God himself. And especially, to that *Levit. 25.*
 most notable one of the Jubile; for at the end of every
 Jubile, Period, or 49th Year, and the beginning of the 50
 the Trumpet was sounded; and it's observable, that every
 one of the Periods, of the seven Trumpets, according to the
 above Computation, begins on a Jubile years; for *Scaliger*,
 and all the best Chronologers have agreed, that that Year,
viz. 17 of the vulgar *Aera* (tho it be two years short of the
 true *Aera* of Christ's Nativity) yet it was truly the Jubile
 year of the *Jewish* Computation: And (as we have said)
 there being 245 years in every one of the seven Trumpet
 sound, every sound will comprehend five Jubiles exactly;
 For so many is the Quotient of 245 divided by 49, which
 is the exact Jubilean space betwixt the soundings of the Ju-
 bilean Trumpets. And accordingly, every one of the
 seven Periods begins in a year of Jubile. And it may be humbly presumed, that the Commencement
 of the Great Day, will begin as a never ending Jubile.

1541

245

1786

245

2031

GOD in his Mercy, having marked his Elect for their Preservation, under the Persecutions of the Roman Emperors; and the *Jews*, having filled up their Cup, by the Persecution of the Christian Name, and Martyring of many Eminent Members of Christ's Body, whose Blood called for Vengeance from under the Throne; which Vengeance was delayed until their Cup was filled, *Rev. 6.11.v.*

And now, that the sealed Book of *Daniel's* Prophecies, was opened fully, as to 6 or 7 Seals: And that now the full Period was come; at which time, the 7th Seal, and last Particle of his Prophecies, was to be opened, and that the Elect were marked, both *Jews* and *Gentiles*.

Then, in the 9th v. of the 7th Chap. *St. John* in the Vision, sees a pompous Preparation of a new Scene in God's Church on Earth; where innumerable People of all Nations, Kindreds, and Tongues, clothed in White, with Palms of Victory, stood before the Throne, and the Lamb, crying with Joy, *That their Salvation was come of God*: Denoting (as I humbly think) the fulfilling, both of the *Judaick* and Gospel Prophecies; that all Nations, People and Tongues, should fall before him.

And as this related to the Throne on Earth, so the Angels, Elders, and Beasts, who were then in Heaven (*John* himself excepted) did concur in this Triumphal Song: And to add to this, one of the Elders spoke to *John*, to inform him who they were who made that happy Croud, even those who had washed their Robs, and make them White as Snow; tho they had been Red as Scarlet, v. 14. These who had ceased from Evil, and learned to do Good, whose Head and Chief was he of whom one of the Elders, viz.

Isaiah

24 1/2 350 1/2

Isaiab had foretold, Chap. 63. even he who came from *Edom*, with dyed Garments from *Bozra*, who was Glorious in his Apparel, and Mighty to Save, who had trodden the Wine Press alone: But now the Day of Vengeance was in his Heart, and the year of his Redeemed was come.

Even the time accomplished to scatter the Power of the Holy People; which Words, were spoke to *Daniel*, Ch. 12. v. 7. but he understood them not, v. 8. for they were sealed, v. 9. But now they are Discovered to *John* in his Vision; and all the Scene being prepared, Chap. 8. v. 1. The 7th Seal is opened, *Anno* 71, being a Jubile year, and there was Silence for half an Hour, under *Vespasian* and *Titus*, but the first Angel did then blow; and these very Emperors are stirred up, both against the *Roman* Tyrants, and the *Jewish* persecuting Nation: They did Trample on the Blood of the first, and executed fierce Vengeance against the *Jews*, destroying their City and Temple; terminating their Church Oeconomy and daily Sacrifice; making their Synagogues Desolate, and set up Heathenish Abomination in the Desolation foretold, *Matth*: 24 and 15 v. *Mark* 13. and 14. *Dan*. 9. v. 27. and 12. and 11.

As I said, he begins the Period of *St. John's* Prophecy, relating to the Church of Christ, from the end of *Dan*: 70 Weeks, which was on the 71 year of the *Vulgar Christian Æra*, to the end of the World.

Which space of Time, is Sub-divided in seven Parcels, indefinite as to Time for any one of them; and therefore are presumed to be seven equal Divisions: And in my fifth Observation, I have shewed from the Great and Judicious

Supper, that every one of these seven Divisions, contained 245 years: To which Observation I refer you.

So the Period of the first Trumpet, beginning Anno 71, which was a *Trans* Jubile year, must terminate at 316. In this Period, the Prophet did see Fire and Hail mingled with Blood, cast upon the Earth to destroy it. The Hail signifieth Slothful and Effeminate Emperors. The Fire signifieth Fierce and Cruel Emperors; there were of both kinds in this Period. *Domitian*, *Commodus*, *Didius*, and several of the 30 Tyrants, were Cruel and Fiercy, and all of them Persecutors of the Christians: For in this Period (besides many Thousand others) there were no less than 33 Bishops of Rome who suffered Martyrdom: In this Period also, there were many soft Effeminate Emperors, such were *Marius*, *Helioabalis*, *Phillippus*, *Gallus* *Volusianus* *Licinius*, and *Galerius*. And these also, did foolishly concur in the Persecutions; and both of them by Wickedness and Sinfulness, contributed to bring ruin on the Pagan Empire of Rome.

And both the Vision of the first Trumpet, and first Vial, proport these things.

This is the first Period of the 71, viz. from the 71 to the 316, In that year 316 being a Jubile year, the second Angel blew the Trumpet, and a Mountain burning with Tyre, was cast into the Sea.

The Sea, in Scripture Prophecies, is taken for the Sea Coasts, *Isa.* 21. and 1. v. It is taken for the Coast of *Arabia*, *Isa.* 23. and 4. The strength of the Sea is taken for Fire, *Isa.* 66. and 19. *Jabel*, i. e. *Italy*, is called an Ile of the Sea; now in this Period of the second Trumpet, and of the se-

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cond Vial, *Constantine* transporting the Imperial Seat from *Rome, Italy* was left open to the *Huns, Goths, and Vandals*, who Raged and Robbed *Italy*, during that Period, which expiring in the year 561 (which was the first of the third Period) and a Jubile year) and the first year of the *Mahometan Hegira* ; *Mahomet* arose, who being a profest Christian, and a Zealot, did fall as a Star from Heaven, like a fiery Torch, devising his damnable Religion ; and within less than 63 years, did by the Assistance of the *Saracens*, begin also his Temporal Conquests alongs the *Asiatick Rivers* of *Euphrates*, and *Tigris* ; and alongst the *Asiatick Sea Coast*, of the *Mediterranian*, and Red Sea ; very Consonant to *St. John's* Vision in the third Trumpet and third Vial ; and they shed the Blood of many corrupted profest Christians, as well as of the *Roman* Heathenesh Empire ; who had shed the Blood of Saints and Martyrs ; which made the Angels and Saints Rejoice at God's Justice, *Rev. 16. 5, 6, 7. vers.*

The year 806 being a Jubile year, begins the fourth Period, and the fourth Trumpet blew, and the Sun, Moon, and Stars, signifying not only Civil Magistrates, but Spiritual Preachers, and Christian Professors ; was smitten and darkned ; for in this Period, the *Mahometan* Doctrine, Heresies, and Noveltys amongst Christian Professors, did so rise and Increase, that by *Mahomet* and his Followers on the one Hand, and the Bishop of *Rome* by his Usurpations Emissaries, on the other ; such a Darkness was brought upon the Christian Religion, that altho it did not appear so formidable to Wordlings, as the Rage of Pagan *Rome* ; yet to Heavenly Eyes, it appeared far worse ; for Chap. 8. v. 13. An Angel flying through the midst of Heaven, cry-
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ed with a Loud Voice, and reduplicating Voes, to the Inhabitants of the Earth, because of the Consequences ; for in this Period, did the *Romish* Clergy first hatch and advance their Distinction of *Doctae*, and *Latinae*, and of Transubstantiation to excuse their Bread-worship.

The Year 1051 being a Jubile year, begins the fifth Period, and the 5th Angel blew, and the Star which had fallen from Heaven, viz. *Mabomet* the Apostate, and his Followers and Doctors, ascended from Hell as a smoak of Locusts, with very great Power over these Men who had not the Seal of God : But against others they had the Power, as Scorpions of the Earth ; that this Star and Locusts signifies the *Mabumetans* and *Turks*. vid. *Obs.* 4. They are compared to *Scorpions*, whose Stings at first seem nothing ; but very shortly become uncureable : They had no power over these sealed by God ; for the *Mabumetans* compel no Man to become *Mabumetan*, but were intent upon Spoil and Rapine ; nor had they power utterly to destroy Nations, so much as to Ravage and Plunder them, and Vex them for five Months, i. e. for 150 years, i. e. taking a Day for a Year : And so long did they Reign, ravaging from *Anno* 1051, under the Reign of *Zadock* their first Lord, until the year 1201, when *Changius Chan* did subdue them, according to the foresaid Computation exactly.

And to assure us further, that the *Turks* are the People meant here in the 9th Chap. 11. v. We are told, that they have a King, whose Name trying from Language to Language, will signify a Destroyer or Waster : Now there Temporal King is called *Turca*, and their Spiritual King *Mabomet* ; both which signifies the same, with *Abaddon*

in the Hebrew and *Apoll'yon* in the Greek, viz. a Destroyer or Waster: *Vid* St. *Jerom de Interpret. nom.* and *Carion Chron. Lib. 1. and 5.* all which accords well, with the Vision of the Fourth Trumpet and Vial; yea even to the particular Description of their Force, Arms, and Method of making War; and of Conquering and Governing, are more Minutely Described, than ever Prophecy did Describe future Events, except the Prophecy of the *Messiah* and his coming.

The Fifth Period being ended, with great *Woe* to the *Roman* Empire; the 6th Angel blew his Trumpet *Anno* 1296. being a jubile Year, and the Four Angels about *Euphrates* were loosed, viz. The *Saracens*, *Turks*, *Tartarians* and *Arabians*, who being all joined in the *Mahumetan* Law, and under one Emperor *Ottoman*, did begin their Empire. The Executors of God's Affairs in Scripture, are frequently called Angels; so here these Four Nations are called Angels, V. 14. and 15. and the same are called Kings, Chap. 16. V. 12. in the Context of the 6th Vial; and about this time *Mahomet*, with these Eastern Princes, past over *Euphrates*, against both the Eastern and Western Empires of the Christians, and with a very Formidable Army, placing a Definite Number for an Indefinite, V. 16. representing their Qualities with the Fury of Lyons, their horrible smoaky Heresies, and the fiery Wrath as Brimstone, V. 17. But the Prophet did foresee, that the remnant of the People who were not destroyed by them, would not Repent of their Wicked Works, nor cease from their Diabolick Worship, nor from their Adoration of Images of Gold or Silver, which neither can See, Hear, or Move; nor would they Repent or cease from their Charms and Exorcisms, nor of Murdering and
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Martyring the Professors of the True Religion; for at this time did the *Romanists* Murder *John Hus*, *Jerome of Prague*, *Savonarola*, and many others over *Europe*; as is contain'd in Ecclesiastick Histories, and even in *Platina* their own Historian; nor would they forebear their Fornication, Whoredom, Incests, Sodomies, &c. whereof some are Allowed, others Tolerated, and the rest frequently Practis'd in the *Papish Church*, *vid. Platina*: Nor would they cease from their Thrifts, under the foul Pretences of Pardons, Indulgences, Liberations from Purgatory, and Devouring Widows Houses, under pretext of Long Prayers; wherefore God not only brought in this *Turkish Inundation*, by His Providential Permission; at the beginning of this Period; but during its continuance He hath suffered them to Destroy several Nations and People of wicked Christians, and has likewise suffered Unclean Spirits to issue out of the Mouth of the False Prophet, *i. e.* *Mahomet*, and from the Mouth of the Beast, *i. e.* The *Papistical Church*, or any Church who will espouse their *Papistical Principles*, or usurp the Divine Power of making Articles of Faith, or forcing them on pain of Persecution: And so they did continue during that Period, and a great part of the *Mahometan Rage* did fall upon them who did bear the Mark of the Beast: And these Actions were mostly performed in *Armageddon*, *i. e.* The Mountain of the Evangel, many of these Battels and Ravagings having been committed in *Asia*, where the Seven Churches were, and also in the first Reformed Places of *Europe*: This also is exprest in the Context of the 6th Vial, Chap. 16. V. 12, 13, to the 17.

Now in order, the time of the Seventh Trumpet is come; but as *St. John* did stop, after the opening of the 6th Seal

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to relate God's providential Care for the safety of the Elect, whom he had carefully marked before the seventh Seal was opened; and Destruction came upon the *Jews*: So in like manner doth he stop at the end of the sixth Trumpet, untill he say what is fit to prepare and strengthen the Elect, before the seventh Trumpet did sound; for that Period was to be the most troublesome, and most trying both of the Spiritual and Temporal Concerns.

And as in the first Parenthesis, betwixt the end of the sixth Seal, and the opening of the seventh Seal, he armed and forewarned his Elect, by the Primitive Conversion to Christianity; so now, after the sixth Trumpet, and its Period; he in the 10, 11, 12, 13, and 14 Chapters, did foretell and instruct the Church, that as the Primitive Reformation did preceed the opening of the seventh Seal, by which Reformation Paganism was discovered: So also, in the 6th Trumpet the monstrous Errors of *Mahomet*, and the superstitious Idolatries of *Rome*, and Antichristian Errors and Usurpations of other Churches should be discovered and preached against, for the Salvation of the Elect.

This Task he begins in the tenth Chapter, where *John* saw the Mighty Angel, even *Jesus*, as he is discribed in the first two Verses; and as I marked in the Preface: And because, what he is to say upon this Design, requires a connexion of the whole Gospel Dispensation, from the beginning to the end of *John's* Prophecies; but with a more particular and clear Respect to Christ's little Flock, than was exprest in what is formerly narrated as to the whole, both of Church and State: Therefore, this peculiar Relation relating to the Church, is in a new Style, and a new Figure,

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both denoted and subdivided into seven Thunders, which he calls Preparers, and Reapers of Gods great Harvest. This was the first part of the Vision in the beginning of the seventh Period, and before the 7th Trumpet sounded, it appears that they uttered their Voices; and St. *John* was about to Write what the Thunders said, but he was stopt, and Commanded not to Write; and then the great Angel *Jesus* lifted up his Hand and solemnly Swore, that in the Period of the 7th Trumpet, the Mystery of God should be finished, and that Time should be no more.

Marchibston remarks, That this great Angel who now appears to *John*, is one and the same with him whom *Daniel* saw from the 5 v. of his 10 Chap. to the 8 v. of the 12 Chap. They being both described by the same Characters and Figures, and both of them mean *Christ*, who only hath the sealed Book, and who only was worthy to open it.

He also Remarks, That nothing of this sealed Book is opened to the Primitive Church, but what was fulfilled of it in their Days, viz. What is contained under the seven Seals, and preceeded the Destruction of the Temple and *Jerusalem*: But the Text doth never shew, that the Book within was ever opened, nor offered to the Church to be known till this time at the beginning of the 7th Period, and as it were a little time before the sounding of the 7th Trumpet, Chap. 10. v. 9. And as the Primitive Reformation did mark the Primitive Christians for their Safety, before the opening of the 7th Seal, and the Destruction of *Jerusalem*: So in the beginning of the 7th Period, and before the sounding of the 7th Trumpet, or pouring out of the 7th Vial: The Light of the Evangel begins again to shine

shine, and the Prophecies against Antichrist were to be revealed and revived by the Preparers and Reapers of God's Harvest, *v. 2*. And accordingly about the Year 1541, the opened Book begins to be revealed: for the Popish Errors (which was the Mystery of Iniquity (for *Mahomitanism* was no Mystery) and many Preachers arose at that time, to discover the Antichristian Doctrines, a chief one whereof, was, That there was a *Man*, or *Men*, who would set themselves up as Heady-peers with *Christ* in the Faculties and Powers; to establish and make Laws and Ordinances of equal Authority on the Consciences of Men, obligatory on them *de Jure Divino*, and so equal with Him in his Kingly Office. And who likewise should equally share in the Priesthood ; And albeit the Prophets had foretold that all Symbolick Sacrifices were to come to an End, and be sunk in the One All-sufficient Sacrifice offered by the only High Priest of our Salvation; and that all Daily, or reiterated Sacrifices were to cease, yet Antichrist, did teach, that Sacrifice was to be offered Daily and Weekly, by a Ministerial Priesthood; not Mystically, in a Misterious remembrance ; as the true High Priest prescribed : but by actual, Corporeal Oblations; expressly contrair to the Prophets and the Evangels: And this Antichristian Doctrine, trimmed up and patched, with numerous Inconsistencies, in their Transubstantiated Idols; and that they might out-do, the Principal, they will not be content with a Miracle; but will have their Sacrifice Crowned with an impossibility, *viz.* It being an Essential Property of a Body, to be Circumscribed by a Place ; but they will have their Idol, to be in a Thousand Places, at one and the same time ; which is ex-

presly to affirm, that it is a Body, and no Body ; which is absurd and impossible.

And Antichrist in virtue of this Competition with our Saviour, did set up their Priesthood by Satan's Suggestion, very soon after the Symbolical and Typical Sacrifices did cease ; and did set up many other Doctrines of Humane Invention, Different, and ofttimes directly Opposite to the Divine Apostolick Doctrines ; (which sufficiently constitutes an Antichrist.) But to Demonstrate himself *ANTIXPISTOS* this is not foretold nor performed by one, who had fallen out of Heaven, *i. e.* the Church (for so Heaven generally signifys, in Prophetick Language) as the Star *Mahomet* did : But this Antichrist, was to sit in the Temple of God ; and in it, did carry himself as God ; teaching also, that God had no Temple, but his, built on his seven Hill'd *Zion*, whither he would have all Nations to flock, and pay their Tributes and Sacrifices there.

I say that these and many other Antichristian Doctrines, which were taught over the World, by the Beast, began to be discovered in and about the Year 1541, and then, and thereafter the Seventh Trumpet was Blown, and when the last Period of the World began ; *Luther, Calvin, Savanorola*, and many other Evangelick Doctors, did begin to Preach the opening of the little Books.

For it is to be Noted, that the Book was opened, now about the end of time ; and tho it was first eaten by *St. John* ; and thereby, hid for a time ; yet it was to be Preached amongst many Nations, many Tongues and many Kings ; all which must be done, in this last Period or not at all.

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We see, that this Important last Period, is represented in many partial Visions ; Antichrist was to be discovered, his Errors refuted, his Kingdom to be at first shaken; and by several Reprisals, at last Ruined ; before the Great Day of the Period. The Kings of the Earth, were to be undeceived; and several other Remarkable things, to be Discoursed upon, in the Sequel ; and it is clear in the 10 Chap. that, the Vision of this last Period, begins with seven Thunders ; but before St. *John* enters on the particulars of this last Period, in order to a Connection of the whole Prophecy, he recapitulates more particularly, what preceded ; with a special respect to the Ecclesiastical History ; and the true Professors of God's Word, without mixing so much of the secular Concerns, as he did in what preceded ; so the 11. Chap. begins, having premised in the 10 Chap. how that infallibly, on the Blowing of the Seventh Trumpet, *i. e.* the Seventh Period ; the Mystery of God, should be finished ; and that time, should be no more : He in this 11 Chapter comes more narrowly to the precise Measures of times, and the Concerns of God's Temple.

The Typical Temple, consisted of three Parts ; *viz.* the Holy of Holys ; then that which was without, called the Holy Place ; and the third, which was the outermost, called the *Atrium* ; which part, did represent the visible pretended Church.

St. *John* is commanded to mete the Temple, both the Holy, and the Holy of Holies, but the *Atrium* or outer-Court, is cast out of his Care ; *vers.* 2. but it was to be Tread under Foot for 42 Months, *i. e.* 1260 Days, *i. e.* Years.

None who believe the Scripture doubt, that Antichrist was to come, and that when he came, his Seat would be in God's Temple, and show himself as God, and exalt himself against God, *2 Thess.* 2d Chap. from the 3d Vers. *1 Tim.* 4. *1 v. Rev.* 13. 12. *Isa.* 14. 13. *Ezek.* 28. 2, 3, 6, 9. and likewise, that he was to be reveal'd at a certain time, *Dan.* 7. 25. *1 John* 4. 3. The Apostles likewise tell us, That in their Time the Mystery of Iniquity had begun to work, *2 Thess.* 2. & 7. but that there was a Let or Hinderance at that Time, to Anti-Christ's full Operations, *viz.* That there was a Power then existing, which was to be taken out of the way; and then, that Anti-Christ should be revealed, whom the Lord would consume *with the Spirit of his mouth, and destroy him with the brightness of his coming;* which cannot be meant of his coming in the Flesh, since that was already past. There are many Characters given of Anti-Christ in that Chapter of the *Thessalon.* and several Places of Scripture: But especially, that he should be a great Persecuter of the Saints and of God's Truth, setting up his own Doctrines and Traditions as Divine Laws.

When both *Peter* and *John* told so, *Pagan Rome* had the Empire; and God did so provide, that these two persecuting Powers should not exist at the same time; and therefore, as the Apostle says, *2 Thess.* 2. *That he who letteth will let, until he be taken out of the way, and then shall the wicked one be revealed,*

The *Pagan Empire of Rome* did continue till betwixt the Year of *Christ* 300 and 316. and one *Constantine*, a Christian, became Emperor: From this then; is the Epoch of Anti-Christ's setting up publickly, as God in the Temple of
God;

God; and from that Time, that great Court of the Temple was to be possess'd by that wicked one, who should tread down the True Church; and True Christians for 42 Months, i. e. 1460 Years: And at this Time the Emperor *Constantine*, did put the great Body of the Visible Church, under Pope *Silvester*; from which Time, the Pope and his Clergy have possess'd the outward Visible Church, treading down all those who oppose their Errors and Usurpations: At this Time, *Constantine* gave to the Pope the City of *Rome*, and gave him a Triple Crown, symbolising a Power over *Europe*, *Asia* and *Africa*, which was then the all known World. *Declar. distinct. 96 data Rome, 3. Cal. Aprilis, Constant. Aug. 410. Conf.* But *Platina* tells, That at that Time, there was a Voice heard in the Church, *Nunc venenum in Templo Dei*. At this Time also did the Pope prescribe a Mark, as was foretold by *St. John*, *Rev. 13. 16 & 17 v.* Which Marks were also Prophesied (*Rev. 15. v 2.*) should be the Mark of the Number of his Name, viz. *ΛΑΤΕΙΝΟΣ* which Number is 666. which is the same with the Numeral Number of the Greek Name *ΛΑΤΕΙΝΟΣ*; for *Λ* is 30. *Α* is 1. *Τ* is 300. *Ε* is 5. *Ι* is 10. *Ν* is 50. *Ο* is 70. *Σ* is 200. in all 666. And this Interpretation is confirm'd by one of the most Ancient Christian Writers, viz. *Irenæus*, who was Disciple to *Polycarp*, who was Disciple to *St. John*. And he *Lib. 5to. de Heres. Et Testimonium perhibentibus his qui facie ad faciem viderunt Joannem, & Ratione docentibus quoniam numerus nominis bestiae, secundum Græcorum Computationem, per literas quæ in eo sunt, habebit 666.*

So that Pope *Silvester*, being inaugurate in some Time, betwixt the 24th of September 312, and 24th of September 313; and this being also the Time that Roman Rome did cease.

cease. And the Year also wherein the Pope was invested, with his Ecclesiastick Triple Crown and Empire; and that he did assume the Mark so clearly foretold: This Time did commence the Reign of the Second Beast or Anti-Christ, which was to endure 1060 Years: And accordingly the Seventh Trumpet (which was to terminate that Period) did fall out in the Year 541. About which Time the Evangelick Reformers began to Preach against the Pope and his Errors: The Fulfilling of Prophecies being the surest Demonstration of their Divinity, 'tis most evident, that the Pope and his Heterodox Church are the Beast or Anti-Christ, and that he did begin his open Reign about the Year 300. and that 1260 Years of Absolute Reign, without any considerable Contradiction in the Church, did continue till betwixt the 1541 and 1560. So that, by the fore-asserted Computations, the Seventh and Last Trumpet did blow *An.* 1541. and that the last Period did then begin; at which Time the open and avowed Reformation from Popery did begin also; and that about the Year 300. the Beast got Power over the Two Witnesses, Two Olive Trees and Two Candlesticks, and to kill them; so that their Corps should ly Dead in the Street for three Days and a half; and that at the end of the 42 Months, they, *i. e.* 2 Gospels, Old and New; should stand up upon their Feet, and begin to recover themselves from Antichrist: And then the Seventh Trumpet did Blow, and the Temple of God should be open; all which, is clearly Prophefied in the 11 Chap. and as evidently come to pass, in the 1260 Year thereafter; in the time Prophefied. And in this 10th and some following Chapters, the Prophecies goes on to Matters, that were to
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come to pass in the last Period of the World. And they who diligently search with Humility and good Intention, relying on the Spirit of the Mighty Angel, who opened the Book: Now that the Time, designed for his Discovery, *viz.* The last Period is come; for after all time is gone, discovery thereof would be to no Purpose; and it were absurd to say, that Prophecies were write for Instruction, and yet should never be opened.

In the 13th V. of the 11th Chap. the First Effect of the Seventh Trumpet is, that the Tenth Part of the City shall fall, and 7000 were slain; the Definite Number is taken for the Indefinite, as is ordinar: But in the beginning of this Period, the Papistical Empire was greatly shaken; for many of their Temples, Abbies, Friaries and Nunneries were pull'd down, or cast waste; and many of the Abbots, Bishops, &c. were deprived of their Livings, and many of them converted to the Truth, through *Germany, Poland, Scotland, England* and other Places: And from the Year 1541 in constant Progress, till the Papistical Empire in all its Spiritualities and Temporalities hath received great Diminutions; what from the *Turks* and *Mahumetans*, as to the one: And from the Ministers of God's Truth, arising then, and since that time, have given such Diminutions to the Popish Darkness and Pride, that the 24 Elders did thereat Worship and Rejoice.

The Seventh Trumpet being blown in the 11. Chap. in the 12. Chapter St. *John* begins to amplify, and further explicate, his Revelations, in different Figures and Methods, beginning with the Figure of a Battel betwixt *Christ's* Church on the one hand, and the Devil, the *Roman* Empire
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and Antichrist on the other hand; beginning at the Primitive Church in St. John's Days, when the Church was Primitive, and despised the best Wordly Things, v. 1. But in the 3. v. near to the same time, appeared the Red Dragon, whose Seat was upon seven Hills, viz. The Hills of the Spiritual Babylon, i. e. Rome, which were, *Mons Palatinus, Caelius, Janiculus, Aventinus, Quirinalis, Viminalis* and *Esquilinus*. And the Dragon had Ten Horns, i. e. Ten Powers or Kingdoms, viz. Spain, France, Lombardy, Scotland, England, Denmark, Sweden, Goths in Italy, Huns in Hungary, or Pannonia, and the Exarchat of Ravenna, which were Monarchies under the Papistical Empire; and the Dragon had seven Crowns on his Head, i. e. Governments, viz. Kings, Consuls, Dictators, Triumvirs, Tribunes, Emperors and Popes.

For so soon as the Child was conceived by the Woman, i. e. The True Word was sown in the Primitive Church, the Dragon raised up the Roman Empire; first under Pagan Rome, and thereafter Popish Rome, to destroy the Child: But yet, the Child was brought forth; who was taken up to God, as was Prophefied, should Rule all Nations: But the Mother was forced to fly to the Wilderness, where she was to be hid for 1260 Days, i. e. Years: *ut supra*; hereupon did Strife arise, betwixt Michael and his Messengers and the Dragon and his Messengers. *Nota*, That Michael here, and in Dan. 10. Chap. v. 13. and 21. and Dan. 12 & 1. is taken for one of the Persons of the Trinity: Now the one, like unto the Son of Man, Dan. 10. Rev. 1. & 10. Ch. is undoubtedly Christ: And that Dan. 10. v. 21. it is said, that Michael helped him, who was like to the Son of Man: So that he must be a different Person from him; for as
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Coloss. 1. & 16. and *John* 1. & 3. The Son is sent by the Father to redeem the World; and *Luke* 4. & 43. The Holy Spirit is sent from the Father and the Son, to Comfort & Regenerate the Elect: Thus one Person of the Trinity may help the other; but Angels are never said to help, but to serve and minister to the Deity; and so the Holy Ghost was sent to support the Angels: *i. e.* The Apostles at *Pentecost*: So the Devil prevailed not, tho' he fought *v.* 7. & 8. & *v.* 10. There was Rejoycing in Heaven, for that the Accuser was cast down and resisted: and got no Power over the Spirits of the Elect; but was cast down to the Earth, *v.* 12. 13. So that he might have some Power over Bodies and Earthly Concerns; and there he did persecute the Woman, by stirring up the Pope and Anti-Christian Power, when Pope *Sylvester* and his Successors succeeded to Pagan *Rome*; which was betwixt the Year 300 and 316.

But, to the Woman was given, two Wings of an Eagle; that she might fly to the Wilderness: and there be Nourish'd, for a time, times and half a time, *i. e.* to the 1260 Years, from *Sylvester*; to Year 1546. *vers.* 14.

For Chap. 12. V. 6. It is said, the Woman fled unto the Wilderness; where she was Nourish'd for 1260 Days: and in the 14 V. That, the same Woman, fled to the Wilderness; where she was to be Nourish'd for a time, times and half a time; therefore they signify the same time.

In like manner, *Nebuchadnezer's* seven times, signify seven Years; *Dan.* 4. 15 and 20 Verses: so that, a time simply signifies a Year; in Prophecy: and so, three times and an half; is the same, with three Years and a half Year: which is equal to 42 Months; which is proven to be equal to 1260

Days; so that all these three Computations, signify one and the same thing.

In the 13 Chap. St. *John*, begins to give a more particular Account of the Instruments, which were to Persecute God's Church in this last Period; under the Figure of two Beasts: The first had Ten Horns, and the other, Two: That Beasts, signify Empires and Kingdoms, *vid.* Daniel 7 and 8 Chapters. That the Ten Horned Beast, is the Roman Empire; with its seven Hill'd City, and Ten sub-
jected Kingdoms.

This 13 Chap. doth fully relate to the Roman Empire, and to its Destruction, by the *Goths* and *Vandals*: and to its Restoration, under *Charlemain*, V. 3. and of a false and Blasphemous Mouth, which arose in that Empire; which should have Power for 42 Months; V. 5. Which time, denotes this Mouth to be the Pope: who is more particularly Described in the 11 V. as a Beast, who had two Horns, like the *Lamb*; but he spoke like a *Dragon*; *viz.* the Profession of Christianity; but the Persecuting Spirit of a Heathen; assuming Imperial Power; and compelling Men, to submit Emperors of his making; V. 12. pretending to work Miracles and Wonders: V. 13. Antichrist, coming as St. *Paul* foretold, 2. *Thes.* 2. *With all Power and Signs, and lying wonders*; for if *Platina* Lie not, many Popes were Necromancers; so by the Pope's means, this Empire, which was once, as extinguished; by the *Goths*, *Vandals*, &c. the Deadly Wound was healed again; and all the World followed it; and the Beast, with the two Horns, so both this *German* Empire and the Pope joining; the little Beast with the two Horns, put a Spirit unto the Image of the great Beast; (for this new
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Empire, was but an Image of the great Old *Roman* Empire;) and these two, supported one another, V. 14 and 15. and the little Beast caused all Men, to receive Marks on their Right Hand, or Fore-head; of which, we have spoke already.

In the 14 Chap. he enlargeth on them, who were safe; as being Marked by the Name of God; who were Marked in the 7 Chap. before the Afflictions came upon the Church; and now when the calamities were past, they were all safe; still taking a Definite, for an Indefinite; and then, the true Gospel is Preach'd by the Reforming Ministers; who did rise against both the Beasts, and Sung with new Songs, founded on the everlasting Gospel; which none could learn, but those who had the Mark of God.

Napier, thinks, that the Seven Thunders, which appeared in the Vision, Chap. 10. V. 3. do begin at the 7th Trumpet, and last Vial: And that, the seven Angels, in the 14 Chap. is but a redoubling of the same Vision of the seven Thunders; and that every one of the first three, contained a Jubilee: So, that the first Angel, or Thunder, did begin, at the Year 1541. about which time, *Luther* and *Calvine*, did begin to open up, the Mystery of Iniquity; so, at the beginning of the next Jubile, *Anno* 1590. came the second of the seven Thundering Angels; telling, that *Babylon* was shortly to fall; and many Tokens there of did shortly appear. For about that time, the *Spanish Armado* a designed Support to the Popish Empire; was Destroyed: The Persecuting Kings of *France*, the Duke of *Guize* and his Brother, all accessary to the Massacre of *Paris*; did Murder one another, and a Protestant, became King of *France*.

Now

Now the 3d Jubile, or 3d Thundering Angel, comes *Anno* 1639: And by the Rule, *Merchiston* did foretel from the 9 V. of this Chapter, That the Reformers, about that Year, would prosecute the Reformation, even against the Dregs and Usurpations of the Popish Idolatry. At this time did *Scotland* and *England* rise up against the Hierarchies established within these Kingdoms.

The 4th Jubile or Thundering Angel, did begin at the Year 1688: At which time the *British* Revolution happening, a Fatal Blow hath been given to the *French* King, the great Supporter of the *Romish* Antichrist: And before the end of that Thunder, which is to be *Anno* 1737, it is probable enough, that as one of the greatest Props is already tottering; so of the remnant, the *German* Emperor and *Spain*, may see their Errors in supporting the two Horned Beast, or may turn against him, or at least fall from him: And the 6th Angel or Jubile, falling on the Year 1786, who was one of the Angels who had a Sickle V. 17. and with him came another Angel, who had a Sickle also V. 18. and both of them joining with him, who sat upon the White Cloud, and who was like unto the Son of Man: These Three having sharp Sickles, may then perhaps thrust in their Sickles *Anno* 1786 (which is a Jubile Year) for the Grape will be ripe V. 18. and 19. They are to be cast into the great Wine-press of God's Wrath.

And so the Judgment of God goes on: For what space of Time, I cannot adventure to say: But certainly it doth import some great Matter, that in the 20 V. it's said, That the Blood came out of the Wine-press for 1600 Furlongs; which is yet Dark to me.

I told formerly, that the Vision of the Seven Angels, with the Seven Vials, were but a Redoubling the same Prophecies with the Seven last Trumpets: And as the 7th Trumpet did sound; so the 7th Vial was poured out *Anno 1541*. And the Voice out of the Temple did proclaim, *It is done*: And in this Period, Great *Babylon* came to remembrance, that she might get the Cup of the Wine of God's Wrath, V. 19. Chap. 16. and V. 20. it's foretold, That the Isles should fly away; so did *England* and *Scotland*, and many in *Ireland*.

But in the 17th Chapter, some Particulars of this Period are further explicated; especially what relates to Antichrist: For which end, one of the Seven Angels who had the Vials, came to St. *John* and carried him to the Wilderness, where he saw the Woman upon the Scarlet Beast; with the Name of *Blasphemy*: And she did bear the Title of *Mystical Babylon*: and had Seven Heads, Ten Horns, to the 7th Verse.

The Angel tells St. *John*, That he would shew him the Mystery of this Woman and Beast: And in the 8 V. he tells, That the *Beast*, *was and is not; and yet is*. St. *John* did write this immediately after *Domitian's* Death, when the Empire vaked: But it was not extinguished; for *Nerva* was shortly thereafter chosen: In the 7 V. he tells them, That the Seven Heads are Seven Mountains: And also, that they signify Seven Kings or Governments; all know that these belong to *Rome*: The Seven Governments were, *Kings, Consuls, Dictators, Triumvirs, Tribunes, Emperors* and *Popes*: So that as the Woman in the Vision, V. 9. sat on the Seven Mountains, she had also Seven Kings.

And when St. *John* did Write after *Domitians* Death, the first five Governments were then fallen, and the 6th, viz.

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Emperors, did not then Exist. And the 7th, *viz.* Popes, were not yet come, but he was to come, and to continue, a short space for Years, or little more; or as a Day, when they are past: This minutely exprest in the 10. v. And accordingly, the Papal Power, beginning about the year 300, and beginning to fall about the year 1541; which fits the Prophecy.

And the Beast, or Government, that was, and yet was not, in the Vacancy after *Domitian*; is said in the 11. v. to be one of the seven Governments, *viz.* Emperors: And yet it's said, that it was not, *viz.* because of the Vacancy: But, that it would revive again; and so it did very shortly in *Nervus*; and yet the Text says, that it would go into Destruction; for from that time, to the Days of *Augustulus*, Anno 471, the Empire was in continued visible Decadence, and then evanished, until it revived in *Charlemain*, Anno 806; whereby, tho' it was the form of Government by Emperors in Name, yet it was so much changed, that it might be called an Eight, as is clearly exprest in the 11. v.

And yet to point Antichrist more clearly in the 12 v. he foretels, that the Ten Horns which were seen on the Beast, are Ten Kings; which as yet, had not received Kingdoms at that time; but should shortly thereafter: And accordingly, at the same time of the reviving of the Roman Empire, in its new Image (for it was an Image of the prior mighty Empire) Ten Kings, did arise in the Empire; none of which were notable in *St. John's* time, *viz.* Spain, France, Lombardy, Scotland, England, Denmark, Sweden, of the Huns in Hungary, Gotbs in Italy and the Exarchas of Ravenna. All which

which, did arise and were Noticed after *St. John's* times
and in the Decadence of the Empire.

And it is said, *V. 13.* These had one Mind, i. e. one Reli-
gion, the Papali; and all gave their Power to the Beast: i. e. to
the Pope; who by that time, was placed on the seven Mount-
tains, and was the seventh Power, *viz.* the Papal, and these
Kings did concur with the Beast, to Fight against the Lamb,
V. 14. to Protect his Errors, and Martyre the Saints; of
which all Histories are full.

But tho' they for a long time supported the Beast and
obeyed the Woman, the Whore: so it is Prophesied in the
16. V. that thereafter, these Ten Kings, should hate the
Whore, should make her Desolate and Naked, and utterly De-
stroy her: For tho' God, had permitted them to give their
Power to the Beast, until Gods Word should be fulfilled:
V. 17. yet they should then fulfill his Will, in her De-
struction.

The great Design of this whole Prophecy, being to fore-
warn God's People of the Antichrist, and to give Marks and
Characters of him; whereby he might be discerned and
known, when he should come, and to Comfort God's Peo-
ple, during his Reign; by the Prophecies of his Ruine, and
the Destruction of his usurped Power, and the Restoration
of Christ's Kingdom, by the light of the Gospel: This is
done as clearly in this 17 Chap. as is consistent with the
Nature of Prophecy, in its Mystical Language: And albe-
it, it was to continue dark untill the times appointed, should
come: (For such was God's Will as both *Daniel* and *St. John*
informs us,) yet at the end of times, i. e. in this last Period,
it was to be opened by the Angels, i. e. the Ministers, to
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whom the Lamb, had intrusted the open Book ; and now, they that run may read ; especially, that he was carried by the Spirit to the Wilderness, i. e. to solitary Contemplations, V. 3. of this Chap. and they who will take a little Pains to consider the Woman's Characters, who sat upon the Scarlet Beast : i. e. the Roman Empire ; and who pleased to read her blasphemous Names ; as *Roma Aeterna, Imperium Perpetuum, Caput Ecclesie, Domina Suprema, Angelus infallibilis*, &c. And these who will notice that this is the 7th Government or Power, who sits upon the seven Hills ; that she was assisted by Ten Horns or Governments, who grew up of her, and with her : and who gave all their Power to support her ; and to Destroy all, with Fire and Faggot, who would not Swear what she Asserted : Implicitely, without Examination ; who was to be Arrayed in Purple, and all precious things, and Stuffed with the Riches of the Earth, whose Name was *Babylon* ; Mystically taken : V. 5. *Babylon* that was to exist after St. John's days, a *Babylon*, that was to be situate upon seven Hills, an Antichrist which was not to sit without God's Temple, as *Pagan Rome* and *Mahomet* did, and does : But who was to sit in God's Temple, as God ; and to make Laws, as binding as God's Laws, that is the Antichrist, that is the Whore, that is the Woman, that is the Beast, described by St. John in this Prophecy : and the 18 V. of this Chap. is an Emphatick Epilogue of the whole ; *the Woman which thou sawest, is the great City, which Reigneth over the Kings of the Earth* : And (as the Lord *Verulam* said,) if Hue and Cry were raised after the Apocaliptick Whore, who could be answerable, not to seize the Papacy, and commit her to Goal.

But who will do this Feat the 18 Chap. will tell.

V The Sixth Angel, having sounded in the 9th Chapter which was in the Year 1296: In that Chapter is contained the General and more Notable Things, that were to fall out, by and after that; the four *Mahumetan* Nations had fallen on both the Eastern and Western Empires: for their Punishment, in Vengeance for their Impiety; Popish Idolatry and Support of the Antichristian Beast: Before he brings in the Sounding of the Seventh Trumpet, he, in the 10th Chapter, brings in a co-incident Vision, more peculiarly describing the Case and Accidents of *Christ's Church*, with relation to what was seen and foretold in the Times of the six past Trumpets, both in its primitive Cases and all along thorow the whole six Periods; for after that, viz. in the Time of the Seventh Angel, commencing Anno 1541, now that the Contents of the Sealed Book was to be made open; and the True Gospel Doctrine was as it were to revive, by the Ministry, sent by the Spirit of God, to preach down the Beast: And likewise to point out the 7th Period, being the last; and so of the dernier Consequence, in the 10th Chapter, the Great Angel ascertains with an Oath, that the 7th should be the last Period, v. 16. and assures Mankind, that then the dark Prophecies should be revealed; the Books that were eat up for Secrecy, should now by the Prophet, i. e. the Gospel Messengers, be preach'd among Nations, People and Tongues, v. 17. as the like is said by *Dan. 12. v. 13.*

So the 11th Chapter gives a further View of the Case of the Church, under the Persecutions of *Mahumet*, Pope and Popish Princes.

Then, in the 15th Verse, the 7th Angel blew: Which

ye must take as an immediate Connexion with the last V. of the 9th Chapter. And stating the Quarrel 'twixt the Enemies of that Church and the True Church, in the 12th and 13th Chapters, to discover the true stated Enemy, and the greatest and last, viz. Antichrist. And in the 19th Ch. having resumed how God marked his Elect, for their Preservation, from being overthrown by Anti-Christ; and coming to foretell of Antichrist's Down-fall, and of the Delivery of the Church; and since the Consumate and full Delivery was to be the last Act in the 7th Period, and that there was a Beginning and a Delivery of the Saints, by Recce-meal: and as the Beast's final Catastrophe was to be the last; yet that the Power of the Beast, and the Down-fall of his Kingdom and Doctrine, was also to begin notably in the beginning of that Period, from the 1541. This Chapter foretells the Initiation and the progressive Acts of the Battels 'twixt Christ and Antichrist, after the first Resurrection of the Gospel, by Reformation; and goes on in that Subject, in which he narrates how the Secret Book in that Time was to be open'd: And then, for further Ascertaining the Prophecy, he re-doubles it, in the Vision of the Seven Vials, in the 15. and 16 Chapters. They and the Trumpets propoing the same Purpose, as is said. And now, that the last Period is as it were current, and that the Secret Book was to be open'd, for the Ends to which it is revealed and write: viz. to forwarn his own People of the Danger of Antichrist's Gunning, and to comfort them by sure Prophecy, for their Glorious and full Delivery, both from Popish Errors and Persecutions: In this 17th, which plainly demonstrates the Antichrist by se-

veral certain *Indicia*; so as none needs to be deceived, if they use the ordinary Means by God appointed.

In this 18th Chapter, the Angel, and probably the Angel with the 7th Trumpet, (for in this Angel's Time, the Effects of the last Trumpet comes to pass) explains who the Woman was; the Whore; and who was excited by Her; and what was to be Her Fate; and by whom She was to be destroyed; even by those Kings whom She had debauch'd; and with what Diligence and Cruelty these should destroy the Whore: *First*, to hate Her, then to eat Her: She had fed on their rich Donatives in great Luxury; and by this time they will pluck these Riches and Territories back again: All this must pass in a Progressive Time. But *3dly*, The End will be to burn Her with Fire. This last Catastrophe will be on a sudden, which is oft repeated, as Chap. 18, v. 8, 10, 17, 19, & 21.

And now that the Vision had given a Prophetick View of the whole, even to the final Consumation; then in the three following Chapters, in a strain very usual with the Prophets, the happy Conclusion of the Scene, is spoken of, as under a present View, and in the present time: For Faith sees future Events foretold, promised or threatned by God, more clearly, than Sense does things present: In the 19. he represents the Saints Joys, at and after Spiritual *Babylon's* fall; and at all the last Method of his Ruine, whether Spiritually, as to his Doctrine, or Temporary, as to his Dominion: and the several Steps, made by the great Angel, the Word of God V. 13. and 16. the King of Kings and Lord of Lords: And in this Chap. is Described the Lamb's Marriage Feast; the Bride was spoke of, Chap. 12.

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for she was Espoused, whilst she was Persecuted, by the Dragon and his Partizans; and in the time that she was forced to fly and hide her self in the Wilderness, and lurk there, till her Lover, had, by the Sword in his Mouth, reduced and subdued his and her Enemies, by himself, with the Ministry of his Angels, i. e. Gospel Ministers, for Michael and his Angels, fought and overcame the Dragon and his Angels; at first, by the Blood of the Lamb: And by the Word of their Testimony; and by their sufferings and Martyrdoms: But now, by stirring up the Dragon's Vassals and Friends; first to forsake the Whore, and thereafter to concur actually to destroy the Whore; and cast her Imperial Seat, and seven footed Chair, as a Millstone into the fiery Sea; Chap. 18. v. 21. At which, all the Host of Heaven rejoice, 19. Chap. when they see the Victory Compleat; And when they saw all the other Ravenous Fowls called in to Eat the Flesh of all the Kings, who assisted the Dragon, in persecuting the Spouse: And the Beast, the Dragon himself, and that notable false Prophet, by whom he had deceived his Followers, trampled down, and cast alive into the Lake of Fire and Brimstone; and all others destroyed by the spiritual Sword of him that did sit on the white Horse: *Nota*, Their Destruction was sudden, so soon as they were overcome they were cast into the Fire: Which Fire, Chap. 20. v. 10 and 14. is said to be Everlasting: So no room for a Purgatory Fire, or one that would be quench'd; but immediately Whore and Dragon were cast into the Eternal Flame: And at this time the Marriage Feast is Solemnized.

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Now, as to what follows in the 20 Chap. great Men expone it, as retrospect of the sorts of Bondage, that the Devil was under from the close of the Empire of Pagan *Rome*, as if then, by the Empires becoming profest Christians, the Devil did Act, as it were, in much restraint, and not with such Ravage as he would for 1000 Years. Which, they account to be from the 300 Year of Christ, about the time that *Constantine* assumed the Empire, and translated it, setting up the Papacy in Pope *Sylvester*, until the year 1300, when Pope *Boniface* the 8th. and the *Turkish* Emperor *Ottoman*, did begin more open and more violent Persecutions: Thus they, and that the binding of Satan for that 1000 Years, was not a total stop, but comparative only, compared with the Heathen Emperors Persecutions, before 300: And the Popish and *Mahometan* Persecutions after the year 1300.

But with all Reverence to these great Men; and also without Dogmatick or too positive casting of their Opinion, or binding what I am to say, as an Article of Faith; I in all Humility conceive, and with Impression, that what is in the 20 Chapter, is in time to follow, not only the first reviving, and Restauration of the Gospel; by Ministerial Angels: And after the Spiritual Victory of the Word; and the Sword, that went out of his Mouth: But, that the 1000 Years binding of the Dragon, comes after Christ hath more visibly and openly solemnized his Marriage, and destroyed the two Horned Beast, and the Whorish Woman: So that, I cannot but look on this of 1000 Years, as a new Scene, and different from the whole Systeme of the former seven Periods. The solemn and chief Act whereof, is in the Lambs Marriage Feast, and the executing of Wrath on
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Antichrist and the Dragon: For it is placed as following the consummation of the 7th Trumpet. 2dly, it is a new Matter, & begins at Antichrist's destruction, so that it would appear, that after the 7th Angel Blew, in the 15 V. of the 11 Chap. which was to be the last Period of this Systeme of the World; and particularly, to the Kingdom of Antichrist. The Prophet makes an extatick interlude, beginning with the Saints rejoicing, at Antichrist's approaching Ruine; in the rest of the 11 Chap. and that the Temple of God, was opened; so that the Ark of the Covenant, was seen in the beginning of this Period.

And in the 12 Chap. clearing some things, that were summarly spoken of before; bring it in, under the Vision of Christ, with His Church on the one Part; and the Devil, the Pope and the revived *Roman* Empire, on the other part; and of the Churches dark time while she continued in the Wilderness: And continuing the same Subject in the 13 Chap. describing more particularly, the Actors & Instruments of the Persecution; both from the ten Horned and the two Horned Beast: i. e. the Pope, and the revived *Roman* Empire: and having given some more particular Characters for demonstrating Antichrist.

And in the 14 Chap. Premising the Care, that God did take, to Mark out His Elect for their Preservation, in the Confusions that were to come: Whilst He was preparing Destruction for their Enemies. He then begins, to tell more particularly, the Events that were to happen in that last Period; which he subdivides, under the Notion of seven Thunders; the first whereof, did begin to Publish of new, the True and Everlasting Gospel; Chap. 14. V. 3. beginning about the Year

Year 1541; which was a Jubile year ; and then the Reformers began to Preach boldly, Chap. 14. v. 7. Then the second Thundering Angel, declaring, the near Approaching fall of Myſtick *Babylon*, v. 8. For about the beginning of the next Jubile, *Anno* 1590, the Decadence of the Popiſhand *Roman* Emperors Empire, began to appear clearly; for the *Spaniſh* Armado, ſent to deſtroy the Reformed Religion, was wonderfully ruined; the Perſecutors in *France* Murdered one another, and a Proteſtant became King of *France*.

And giving a Jubile to every Thundering Angel; the Third of them ſounding in the beginning of the 3d Jubile, *Anno* 1639. Then, did the Kingdoms of *Scotland* and *England*, in hatred of the *Romiſh* Whore, begin to raiſe new Wars, againſt that Intereſt; both with Spiritual and Civil Weapons: Which, tho' it had much mixture of Human Paſſion, and Error, yet it did conduce to ſhake the *Roman* Hierarchy.

And the fourth Thundering Angel, cryed with a loud Voice, to thruſt in the Sickle, and to Reap; this being the beginning of the fourth Jubile; viz. *Anno* 1688. Then did the preſent, great and notable War commence againſt *France* and the Popiſh Intereſt, by *Britain*, *Holland* and ſeveral Proteſtant Princes; and with them, the Emperor and Duke of *Savoy* (tho' Popiſh) have concured ſtrenuouſly, to ſhake the two greateſt Propes, of the Myſtical *Babylon*, viz. The King of *France* and *Spain*, with their Inquiſition, and perſecuting Dragoons; which War and Harveſt, is now Current; from that year, to this 1707, giving great Hopes, that Antichriſt Kingdom ſhall receive a great Preparation,

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for its total Ruine : And tho', there be great Losses on both sides, yet the War hath fallen incomparably with more Loss on the Supporters of the Beast, both as to the Number of the People and Devastation of the Country, as on *France, Savoy, Piedmont, Milan, Bavaria*, and the *Spanish Netherlands*.

So, that we may expect, that before the beginning of the next Jubile, the Work of Reformation will be far advanced ; and the Kingdom of the Beast will be on the brink of Ruine ; which will be in the year 1737, and that, by that time, the white Cloud will appear, and the Son of Man honoured ; and the Angels will have Orders to put in their Sickles, as is here foretold ; and likewise by *Joel 3. Chap: 13. v.* and *St. Mark 4. Chap. 29. v.*

Thus, three of the Thundering Trumpets are past ; the fourth is Current ; The fifth begins 1737 ; the sixth Thundering Angel, who hath likewise a Sickle, and is commanded to use it, for bringing in the great Harvest : According to this Computation, is to enter *Anno 1786*. And the other and last of the seven Thundering Angels comes out at the same time, with the sixth, and he hath Power over the Fire, *i. e.* God's Fiery Wrath, and he cryed to the former Angel, who is ready with his Sickle, with a loud Voice, to gather the ripe Grapes, which was accordingly done ; and *v. 19.* they are cast in the great Wine Press of the Wrath of God : So that it appears, tho' every one of the other Thundering Angels, which did enter the Stage of the Vision, upon the sounding of the 7th Trumpet *Chap. 11.* had the interval of a whole Jubile ; yet the sixth entering with his Sickle, the Wicked was so ripe, that without abiding the interval of the expiring of the sixth Jubile the 7th Thunder cryed aloud to the sixth, who had the Sickle, without delay

lay to cut down the ripe Grapes, and cast them in the Wine Press; so that the foretold End of the Man of Sin's Kingdom, was hastened, for the sake of the Elect.

And it is to be seriously observed, That by the former Computation of the seven Trumpets, the last or seventh commencing in the year 1541, did according to our Canon, or Rule of Computation, viz. Of 245 Years for every Trumpet: I say, that by that Rule, the final End was *Ann* 1786. And now, by allowing a Jubile or 49 Years to every Thundering Angel, (which is the Sub-division of the last Trumpet) that the sixth Thunderer, is commanded to put in his Sickle, for mowing down the Fruit ripe for Vengeance, in that same year 1786. The seventh Angel, who had the Power over Fire, did concur with him, to close the Destroying Act, without further delay.

Which adjusting so in time, the one doth confirm the other, as to the Meaning.

Let us join these Observes of the seventh Trumpet, and what followed upon it.

The Seven Seals, which connected the Prophecy of *Daniel* to St. *John's* Revelation, by opening Historically *Daniel's* sealed Book; mentioned in the 12 of *Daniel*.

The Seventh Seal, giving the beginning to the first of the seven Trumpets; and is the Entry to St. *John's* Prophecies, and the seven Trumpets, having no definite time assigned to any one of them; importing thereby, an equal Division, and the great Angel of the Covenant, which stood upon the Sea and Earth, having solemnly Sworn, that in the Days of the Voice of the seventh Angel, the Mystery of God should be finished: The true Gospel should rise up against the

Beast; and that in the Period of that sounding Trumpet; *Babylon* should fall, and time should be no more: And the Historical Application, having evinced thereby a Dividing the seven Trumpets; each in 245 Years: Which is five Jubiles; and that at the beginning of every fifth Jubile, the Matters of Fact, do exactly and plainly fulfil the Prophecies; which is the surest Demonstration of its true Proport: And that according to the first Observe in Scripture Prophecies; the Prophetick Symbols being redoubled, both of them being Declared to be the seven last Plagues, and that their Duration should exhaust the whole Age of the World.

Whereby the first Trumpet, sounding at the very close of *Daniel's* Prophecy; at the Destruction of *Jerusalem*, Anno *Christi* 71. The second, Anno 316. The third, Anno 561. The fourth, in the Year 806. The fifth, 1051. The sixth, Anno 1296. The seventh, then falls exactly in the Year 1541.

In which Seventh Period, the fall of the Beast is to begin; by the Preaching of the Gospel, and the Sword in the Angels Mouth: And his fall, to be perfected before the end of that Period; not only Spiritually, but likewise Temporally; by the Arms, both of his Friends and Enemies; by Earthquakes and Fire from Heaven; so that in that time, his Spiritual and Temporal Empire, his Throne on the seven Hills shall be ruined to Astonishment: His Ten Horns, i. e. the Ten Kingdoms that supported the Beast; shall either be cut off, or relinquish him; and several of them, being Instrumental in his Destruction: In this Period, the Gospel, shall overcome the smoak, and darkness, arising by the Dragon; the Kingdom of the Lamb shall go on in increase; *Michael* and his Angels, shall Fight against the Dra-

Dragon, and prevail in defence of the Woman; who is clothed with the Sun, and for her Child; *Babylon* shall fall; and the Servants of God, shall sing the Song of *Moses*.

And (as is said) this last Notable Period, was more particularly Prophefied of, in the 10 Chap. under the Symbols of seven Thunders; every Thunder beginning with a Jubile, except the seventh, or last: Which, for the fulness of the Wicked's Cup; and for the good of the Elect also, the seventh Thunder is joined to the sixth; in order to *Babel's* hasty Destruction: And yet, at the same time, brings it to the very exact Period, Pointed out in the great Vision of the seventh Trumpet: Redoubling it, or the seven Vials.

From all which, the People of God may faithfully conclude; that this great Prophecy, is certainly of Divine Authority; so much of it being already and plainly fulfilled: And therefore, that the Lord did send the Prophet; and may be confidently assured, that what is yet unfulfilled, will as certainly come to pass, in the appointed times; and that Christ will recover a glorious Kingdom upon Earth; *Babylon* will fall and be ruined (probably) by Fire; and that as in an instant: That all her Lovers and Horns of Power, will be cut off, or turn against her: And this, before the end of the seventh Period or Trumpet: Which, by the fore-mentioned Reasons, shall be fulfilled and closed, at furthest, *Anno* 1786. For after that, He who cannot Lie hath Sworn, that time should be no longer.

Now, the Prophet having enlarged upon these seven Periods, from the beginning of the 8 Chap. to the last of the 17 Chap. the 18. repeats the good News of *Babel's* fall, with Joy; in the 19th, there are Songs and Expressions of Joy for the Judgment of the great Whore; for the

age of the Lamb, and His Marriage Feast. Thus ends the Empire of both the Beasts, and consummates the Prophecies relating thereto.

And now begins a new Scene, not on a new World, but on the old World, renewed: Chap. 20. The first Act of this Scene is an Angel, coming down from Heaven, with a Chain; lays hold on Satan, casts him unto the bottomless Pit, and shuts him up for a Thousand Years.

And then, Thrones are set, and those who were martyr'd for *Christ*, who had not worshipped the Beast, nor had received the Mark in any Part of them, did Sit and Reign with *Christ* for that Thousand Years.

This Thousand Years, is to me a Mystery, until GOD please to reveal it: It's like, that this Definite, may be put for an Indefinite Duration: For this Interval or Interlude is of a Matter, and of a Nature, altogether different from former Things, and from the Nature of former Durations; but is denominate so, for our weak Apprehensions, who until we be perfected, can have no Notion of Duration, but what is Progressive and Successive.

But Time of that Nature, will be at an end, *Anno 1786*: before this new Duration begin. It is said, that a Thousand Years in GOD's Sight, is but as one Day: Which is a Notion out of our reach; and yet it is most certainly true this Thousand Years, answers to such a Duration; and this should stop our Inquiry, until it be further revealed. But 'tis remarkable, that this Thousand Years, is not marked by any Sub-divisions or Successive Periods, as all the other Durations, before the Year 1786. were.

And as the Duration is dark, so is the Subject Matter:
For

For it seems plain, that the martyr'd Saints, were then admitted to be Partakers of the Lamb's Glory; but that the rest of the Dead, lived not, until the Thousand Years were expired: So that this partial Resurrection, is expressly called, the first Resurrection, Chap. 20. V. 5.

'Tis likewise plain and express, that there were other Nations different, or rather contrair to the Saints, who were on the Earth, till after the Thousand Years, and who were deceived by the Devil; and that they, were suddenly devoured by Fire, that came down from Heaven: And as it were, immediately a white Throne appears, and the Earth and the Heavens, did fly away; and there was no place for them, on his Appearance, who sat upon the Throne.

This (of no place) is as inconsistent with the Nature of a Body, as a Thousand Years without successive Duration, is inconsistent with the Nature of Time; and we ought to receive it, as a way of speaking, fitted for our weak Capacities, and perhaps not to be understood by us, whilst we are in Imperfection.

But this hinders not, the positive Assurance of the Great Scope in the Revelation, viz. That the first Rank of Saints (for there are Ranks even amongst Angels, and one Saint will differ from an other in Glory) shall have a first Resurrection to a Happiness, with the Lamb: And that there will be an Interlude of Happiness, which they shall enjoy antecedently to other Saints.

And immediately, on the Appearance of the white Throne, all the Dead, Small and Great, stand before it, and all the dark Books were open'd; and so we shall then, know the Import of the Thousand Years) for at this great Judgment

Daniel did also foretell, that the Books would be open'd ; and likewise, the other Book, mention'd in the 3d of the *Rev.* V. 5. is also open'd, viz. the Book of Life, and out of these Books, all the Dead will be judged.

And as the Beast and the false Prophet, and the Devil that deceived them, were cast unto the Lake of Fire and Brimstone ; so now, all the Names were not found written, in the Book of Life, were cast into the Lake. And then, and not till then, *St. John* saw a new Heaven, and a new Earth, and the New *Jerusalem* coming down from Heaven, with a Proclamation made there ; that God's Tabernacle was established with Men ; and they should be their God, and the Saints shall have no more Tears, nor Sorrow, nor Pain, nor Death : For all former things, are past, and all things were made and declared to be new ; and *John* redoubled the Declaration, that the Words were true and faithful. And to the Writ, he adds the Seals of *Alpha* and *Omega*.

And immediately, the Saints are put in Possession of the Kingdom, of the Fountain of the Water of Life ; and the Inheritance of all things ; and are admitted into the Bride's Chamber, to be Partakers of the Joys of that Palace, which are described in the 21. Chap. with the Pen and Words of Angels, as is contained in the 21. and 22. Chapters fully.

This is the second Resurrection, and the Entry to the Eternal Inheritance ; where we shall drink of the Rivers of the Water of Life, and feed upon the Fruits of the Tree of Life ; and there they shall Reign for ever and ever.

And after the Conclusion and Consummation of Time ; at the Period of the last Trumpet ; *He* who testifieth these Things, sayeth, *Surely I come quickly* ; and let us say, *Amen*. Even so come Lord *JESUS*.

*And the Grace of our Lord JESUS CHRIST
be with us all, Amen*



